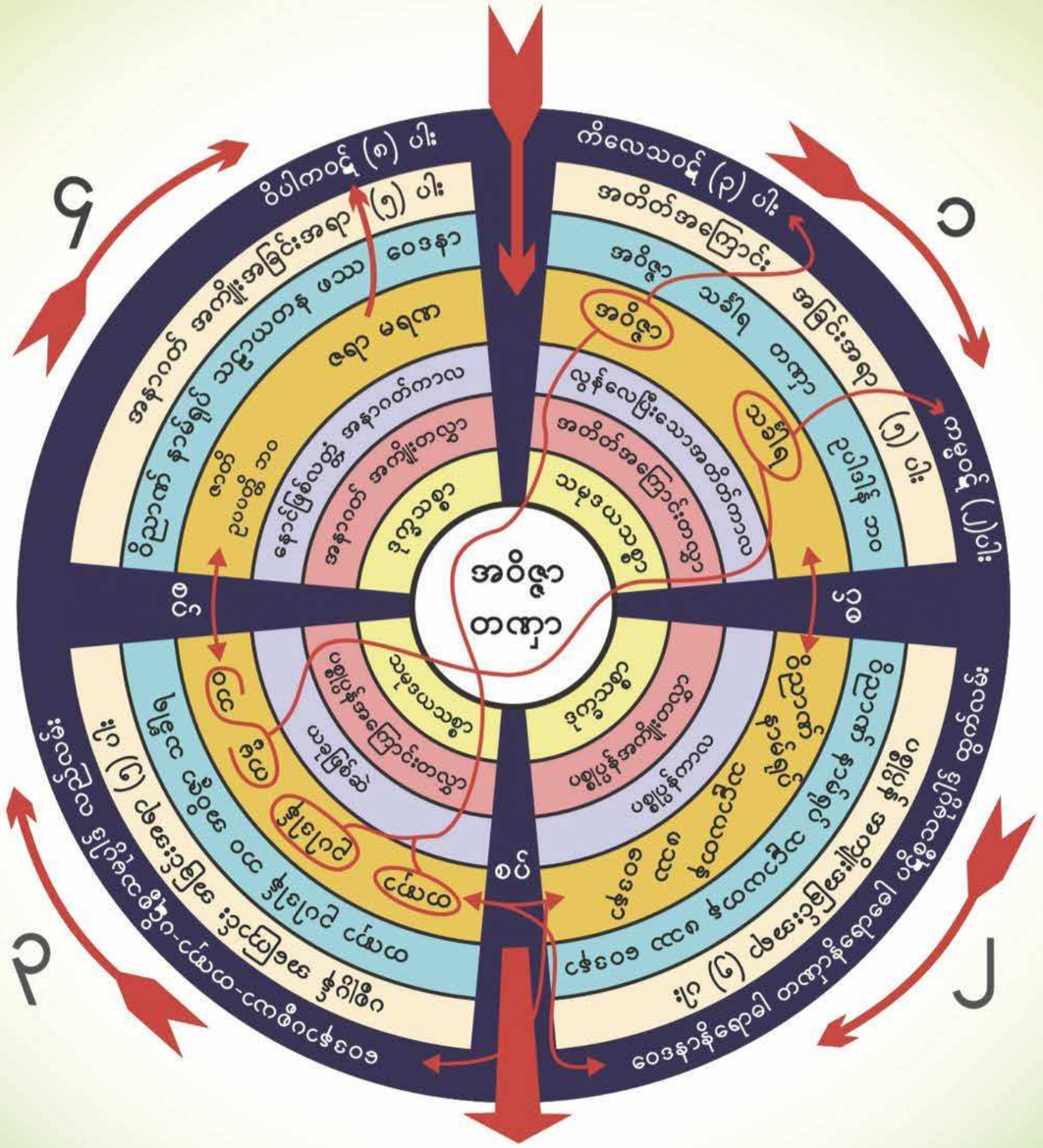
The Wheel of Becoming: Bhava-Cakka Series

INTRODUCTION TO THE MOGOK SAYADAW'S CYCLE DIAGRAM

A Beginner's Guide to the Law of Dependent Origination *Vol. 5*



Sao Dhammasami @ Bhikkhu Indasoma Siridantamhapalaka

Understand while it happens - Mogok Sayadaw

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

To

Venerable Bhaddanta Dhammasami
Ph.D(Candidate) Peace Studies Program,M.A(Pali)
International Buddhist Studies College,MCU, Thailand

Date: 23/08/2023

"Paṭiccasamuppādañca vo bhikkhave desessāmi"
(O bhikkhus, I shall teach you Dependent Origination)

Venerable Sir,

We, Daw Sudasana and Daw Surosana, respectfully approach you with deep reverence and humility.

"Yo paṭiccasamuppādaṃ passati so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati"
(One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination)

We humbly request you to compose and publish comprehensive texts on Paṭiccasamuppāda (Dependent Origination), specifically:

1. A Teacher's Manual (Dhammācariya Paṭiccasamuppāda Pāli-Aṭṭhakathā)
2. A Student's Textbook

The profound teaching of Dependent Origination, beginning with "Avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṃ..." (From ignorance arise formations, from formations arises consciousness...), represents one of Buddhism's most essential and profound teachings.

Given your extensive knowledge, wisdom, and dedicated service to the Buddha Sāsana, we believe you are uniquely qualified to make this complex teaching accessible to contemporary students and practitioners of the Dhamma.

"Dhammo have rakkhati dhammacārī"(Indeed, the Dhamma protects those who practice the Dhamma).May the Buddha Sāsana flourish.

Your devoted disciples and Sisters,

Daw Sudasana,Ph.D (Candidate),Buddhist Studies,IBSC

Daw Surosana,Ph.D (Candidate),Buddhist Studies,IBSC

Ciraṃ tiṭṭhatu sāsanaṃ Buddhasāsanaṃ ciraṃ tiṭṭhatu (May the Buddha's Teaching long endure)

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ

ပူဇနီယဿ ဘဒ္ဒန္တ ဓမ္မသာမိ
Ph.D (Candidate) Peace Studies Program, M.A (Pali)
International Buddhist Studies College, MCU, Thailand

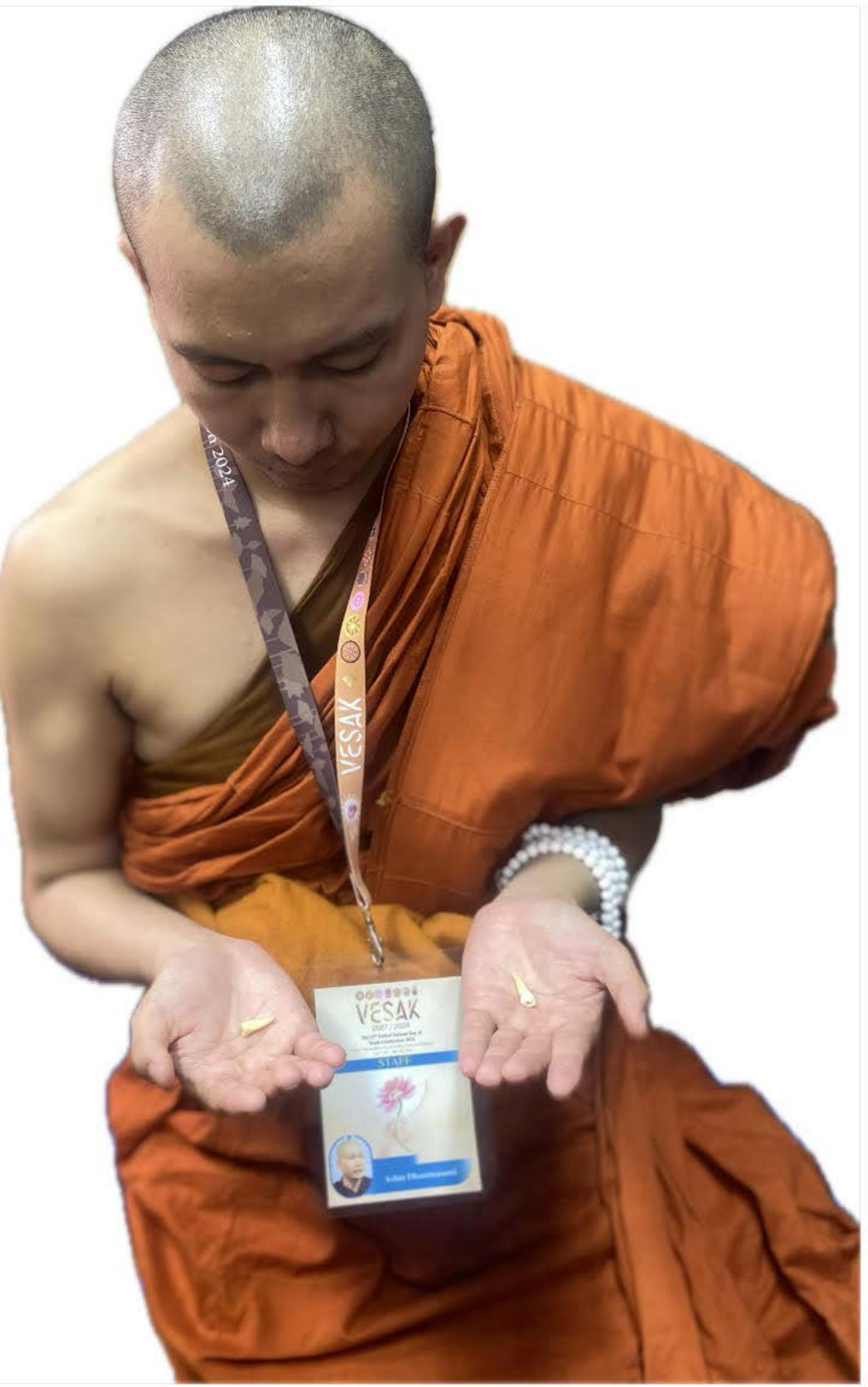
"ပဋိစ္စသမုပ္ပာဒ္ဓ ဝေါ ဘိက္ခဝေ ဒေသေဿာမိ"

ဘန္တေ၊

မယံ၊ သုဒသနာ စ သုရောသနာ စ၊ တုမ္ဟာကံ ပါဒေ သိရသာ ဝန္ဒာမ.
"ယော ပဋိစ္စသမုပ္ပာဒံ ပဿတိ သော ဓမ္မံ ပဿတိ၊ ယော ဓမ္မံ ပဿတိ သော ပဋိစ္စသမုပ္ပာဒံ ပဿတိ"
ဘန္တေ၊ မယံ တုမ္ဟေ အာယာစာမ ပဋိစ္စသမုပ္ပာဒ-ဝိသယေ ဒွေ ပေါတ္ထကာနိ လိခိတုံ၊ ပကာသေတုဉ္စ
၁. အာစရိယာနံ ဟတ္ထပေါတ္ထကံ (ဓမ္မာစရိယ ပဋိစ္စသမုပ္ပာဒ ပါလိ-အဋ္ဌကထာ)
၂. သိဿာနံ ပေါတ္ထကံ
ပဋိစ္စသမုပ္ပာဒေါ ဟိ ဂမ္ဘီရော၊ ယဒိဒံ "အဝိဇ္ဇာ ပစ္စယာ သင်္ခါရာ၊ သင်္ခါရ ပစ္စယာ ဝိညာဏံ..." တိ အာဒိ
အယံ ဓမ္မော ဗုဒ္ဓဿ သာသနေ အတိဝိယ ဥတ္တမော ဂမ္ဘီရော စ ဟောတိ
တုမ္ဟာကံ ဗဟုသစ္စံ၊ ပညဉ္စ၊ ဗုဒ္ဓသာသနေ ဥဿာဟဉ္စ ဒိသွာ၊
မယံ သဒ္ဒဟာမ တုမ္ဟေ ဣမံ ဂမ္ဘီရံ ဓမ္မံ ပါကဋံ ကာတုံ သမတ္ထာ'တိ.
"ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ" တုမ္ဟာကံ သဒ္ဓါ-သိဿာ စ ဘဂိနိယော စ၊

Sudasanā, Ph.D (Candidate), Buddhist Studies, IBSC
Surosanā, Ph.D (Candidate), Buddhist Studies, IBSC

စိရံ တိဋ္ဌတု သာသနံ ဗုဒ္ဓသာသနံ စိရံ တိဋ္ဌတု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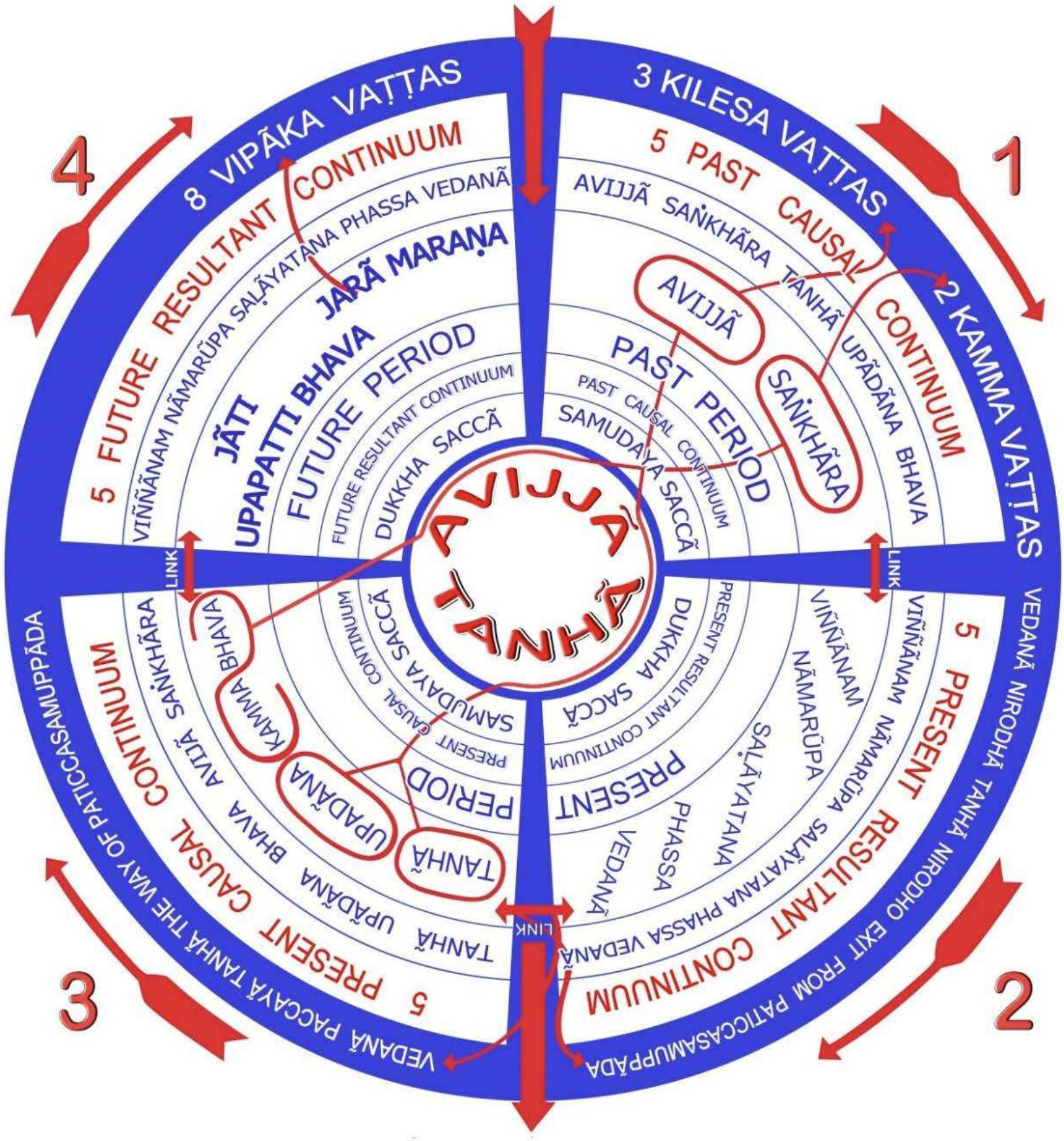
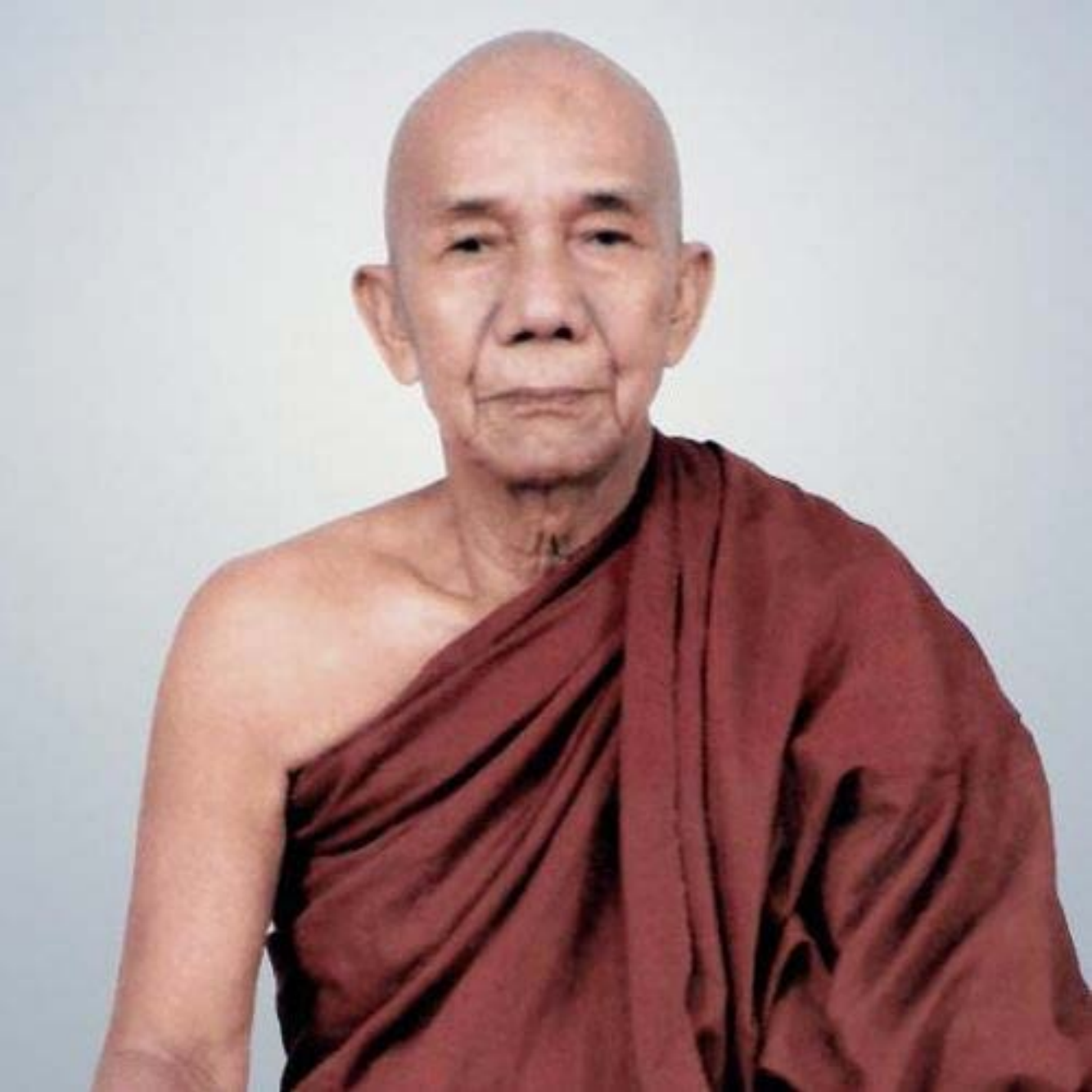
PATICCASAMUPPĀDA(DEPENDENT ORIGINATION)



1The Picture of Law of Dependent Origination By Mogkok Sayardawgyi



Most Venerable Dr Ashin Agganyana

Honoring Venerable Sayardaw Karrunika's Blessings

I had the privilege of encountering an extraordinary individual during my time at the Monlae Forest Meditation Center. The Abbott and patron of the Monlae Forest Vipasana Meditation Center, a venerable monk known as Sayardaw U Karrunika, played a pivotal role in my spiritual journey. Under his guidance, I embarked on a profound learning experience that left an indelible mark on my life. Every morning, we delved into the teachings of Buddha through the study of Buddhist scriptures. Venerable Sayardaw U Karrunika made it a practice to assess our understanding with morning exams. These daily assessments challenged us to internalize the wisdom of the Buddha's teachings and put our knowledge to the test.

In the evenings, after the structured meditation sessions had concluded, we would gather for yet another enlightening experience. This time, it was in the form of "Mogoke Sayardawgyi Law of Dependent Origination (Teaching Aid) Question and Answers." This practice involved a cyclical exchange of questions and answers, deepening our understanding of meditation and the path to enlightenment. Venerable Sayardaw U Karrunika was not just a teacher but a guide who skillfully pointed out the subtleties of the meditation process, helping us navigate the intricate journey within ourselves.

The training provided by Venerable Sayardaw U Karrunika was truly unforgettable and profoundly valuable. It instilled a sense of self-confidence and deepened my understanding of Dhamma, the teachings of the Buddha. This newfound confidence was instrumental in preparing me for delivering Dhamma talks and sharing the profound insights I had gained through our rigorous study and practice.My time under the guidance of Venerable Sayardaw U Karrunika at the Monlae Forest Meditation Center was a transformative experience. His wisdom, dedication, and teachings have left an indelible impression on my spiritual journey, equipping me with the knowledge and self-assuredness necessary to share the profound wisdom of the Dhamma with others.

Bhikkhu Indasoma Siridantamahāpālaka

Thank Note!

At the Monlae Forest Meditation Center, I met Daw Khamarsari, a follower of the Mon Lae Sayardawgyi, who herself follows MoGoke Sayardaw Gyi's teachings. Daw Khamarsari is a source of wisdom and

guidance for those seeking enlightenment. During a journey to Maw lae Village, I assisted the Dhamma Meditation Trainer, utilizing MoGoke Sayardaw Gyi's teachings to guide meditation techniques. We navigated the Mogoke Teaching Aid Dhamma Circle, a reflection of the Sayardaw's wisdom. I learned from Nun Sayarlay Daw Khaymarsari, who helped me understand the essence of the Mogoke Sayardawgyi Cycle. After just two days of training, I could skillfully articulate the cycle's details, allowing me to assist the Meditation Trainer. I am eternally grateful to Nun Sayarlay Daw Khaymarsari for her selfless devotion and guidance. Her patience, wisdom, and practice deepened my understanding of meditation and enriched my appreciation for the interconnectedness of all beings. I am committed to carrying forward the torch of wisdom she ignited within me.

Bhikkhu Indasoma Siridantamahāpālaka

A Beginner's Guide to the Law of Dependent Origination Vol.V

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

Bhikkhu Indasoma Siridantamahapalaka

Genesis of This Series

During the launch of the **Foundational Cycle Training-of-Trainers (ToT)** at **Mahachulalongkornrajavidyalaya University (MCU)**, **Sayalay Daw Surosana** and **Sayalay Daw Sudasana** attended my teacher-training program. In that training I introduced the **Experiential Learning Cycle (ELC)** method and demonstrated how to teach the **Law of Dependent Origination**—Mogok Sayadawgyi's Cycle Diagram—through modern, effectiveness-focused pedagogy. As Ph.D. candidates with dissertation topics related to Inside Meditation, they subsequently submitted an official request letter asking me to write a complete treatment of the Mogok Sayadaw Dhamma Cycle Diagram from basic to advanced levels. **That formal request became the seed of this book series.**

Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka

A Beginner's Guide to the Law of Dependent Origination Vol.V

The Wheel of Becoming: Bhava-Cakka Series

Introduction to the Mogok Sayadaw’s Cycle Diagram

A Beginner’s Guide to the Law of Dependent Origination Vol. V

Understand while it happens — Mogok Sayadaw

Compiled by Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka
The Office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum
The IMR Program

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“Yo paṭiccasamuppādaṃ passati so dhammaṃ passati.”

“One who sees dependent origination sees the Dhamma.”

— MN 28, DN 15

The Wheel of Becoming — Volume V

Paṭiloma — Living Dependent Cessation

By **Ven. Sao Dhammasami (Bhikkhu Indasoma Siridantamahapalaka)**

Dedication

To all who learn to pause at feeling and choose freedom.

Series Preface

About the Series

The Wheel of Becoming presents Mogok Sayadaw's method through clear diagrams, plain language, and lived practice. Volumes I–III survey the wheel's anatomy and forward arising (*anuloma*). **Volume V** turns to reverse cessation (*paṭiloma*)—the everyday art of unwinding craving at the living hinge.

Pedagogy

We use a VAKT stack (Visual–Auditory–Kinesthetic–Tactile): learners see the wheel, hear concise cues, trace overlays, and enact drills. QR codes provide short audio/video demos.

How the Volumes Fit

- **I–II**: Basic anatomy, vaṭṭa, periods, connections.
- **III**: Present-arc drills and figure grammar.
- **IV**: Integration—obstacles, KPIs, multi-link unwinding, and daily-life exit paths.

Preface to Volume V

This visual atlas places the Mogok tradition's wheel of *Paṭicca-samuppāda* (Dependent Origination) at the center of classroom practice. Mogok Sayadaw's diagram is not a mere illustration; it is a working model of experience—a "machine of saṃsāra" whose grammar can be read, rehearsed, and cut in real time. Four blue pillars quarter the circle; double-headed arrows mark the three connection points; a curved, downward line shows the exit path; and two concentric circles depict the inner container (roots) and the outer chain (dukkha). These stable cues anchor every plate that follows.

The wheel shows the alternation of Cause and Effect—Past Cause → Present Effect → Present Cause → Future Effect—so that teachers can point, trace, and pause with students at the right place and time. "Cause" (*paṭicca*) and "Effect" (*samuppāda*) are rendered explicitly; labels sit outside the rim for clarity; truth-bands (Samudaya/Dukkha) and vaṭṭa (defilement, action, result) appear as separate overlays.

Pedagogically, the atlas trains attention on the present arc—*saḷāyatana* → *phassa* → *vedanā*—and on the C2 hinge (*vedanā* → *taṇhā*). Here the instruction is to "hold the cut": meet feeling (*vedanā*) as *dukkha-sacca* so it does not roll into craving (*taṇhā*). Plates, captions, and QR-guided drills repeatedly rehearse this intervention because it is both diagrammatically central and experientially decisive.

The simile set—axis (*āsavas*), container (*avijjā–taṇhā*), pillars (*saṅkhāra*), rim/chain (*jarā-maraṇa*)—is kept consistent across plates and legends for quick recall, and the teaching flow proceeds from clean wheel → legends (rings, periods, truths, vaṭṭa) → connections (C1–C3, with C2 bold) → arrows for arising/cessation → exit at *vedanā*.

Doctrinally and terminologically, the atlas is keyed to the Mogok Visual Teaching Aid and cross-checked against U Hla Myint's *Basic Paṭiccasamuppāda* and U Than Daing's *The Doctrine of Paṭiccasamuppāda*. Those sources reinforce the four-section mapping, the three rounds (*vaṭṭa*), and the practical emphasis on the *vedanā* → *taṇhā* hinge.

Finally, each chapter includes micro-drills, assessment packs, and QR-linked demos to support experience-based learning in class and at home. The goal is straightforward: make the structure clear enough that a teacher can guide attention—and a student can see for themselves—where suffering is manufactured and where it can cease.

Audience & Use

For students, teachers, and retreat leaders. Read one section, then do the drill. Use the daily logs and KPIs to make freedom measurable.

Abstract

This volume is a teacher’s visual atlas of Mogok Sayadaw’s Wheel of Dependent Origination. It standardizes the diagram’s visual grammar (pillars, rings, overlays, connections, exit) and sequences instruction from clean plates to targeted overlays: truths and periods, the three *vaṭṭa*, and the three connections (C1–C3, with C2 as the primary cut). Arising (*anuloma*, solid arrows), cessation (*paṭiloma*, dashed arrows), and the explicit exit from *vedanā* are rendered to make cessation both visible and trainable.

Methodologically, the atlas is grounded in the Visual Teaching Aid and corroborated by U Hla Myint and U Than Daing; it uses present-arc plates (*saḷāyatana* → *phassa* → *vedanā*) and QR-guided drills to rehearse “holding C2” so that *vedanā* is received as result (*vipāka*) and does not condition craving. Similes (axis, container, pillars, chain) and label placement are held constant across plates to build spatial memory and quick doctrinal recall.

The contribution is practical: a consistent, high-contrast visual language and a classroom flow that lets teachers point, trace, and pause at the exact junction where practice matters. By aligning figure design, glossary usage, and assessment with the diagram’s logic, the book helps learners translate the wheel from concept to lived experience—where the chain can actually be cut.

Acknowledgments

My gratitude to the Mogok lineage teachers, editors, and volunteers who tested the drills and refined the figures.

Acknowledgments

With thanks to:

- The Chairperson of the Mogok Vipassanā Meditation Practice & Organization Propagation Federation, for providing the English translations used as reference materials.
- The Mogok Sayadaw tradition, and translators/authors U Hla Myint and U Than Daing.

Special thanks and remembrance to:

- The late Deputy Chief Nayaka, Most Venerable Dr. U Agga Nya Na—my first meditation teacher; I trained under him for over ten years.
- Most Venerable U Karunika (Abbot) , Ashin Tezaniya ,Sayarlay Daw Amarthi and Daw Khay Mar Sar Ri, of Monlae Forest (Mogok Vipassanā Meditation Practice Inside Meditation Center Bago), and the Saṅgha of this forest monastery—for training me in how to read and turn the Mogok Cycle Diagram and its methodology.

And heartfelt thanks to:

- Readers whose field notes shaped the obstacle remedies and KPI thresholds.
- Thank You Note to Mr Tayza Aung for His Cover Design Art Work.

Guide to This Book (How to Use)

Two Tracks

- **Reading Track** (15–20 minutes): read the short section, study the plate, scan the QR demo.

- **Practice Track** (5–7 minutes): do the micro-drill; log one “C2 intercept.”

The Present-Arc

Always locate the live arc: saḷāyatana → phassa → vedanā → (mindful gap) → **no-taṇhā**. Practice focuses here.

Overlays & Rule-of-One

One overlay per plate to keep cognition clean (e.g., Vaṭṭa bands **or** Four Periods **or** Three Connections). C2 is always bold.

Visual Conventions & Diagram Grammar (Reader’s One-Pager)

- **Four Pillars** divide the wheel into four periods: (1) Past Cause; (2) Present Effect; (3) Present Cause; (4) Future Effect.

- **Labels Outside**; hub clean. 12 links only.

- **Three Connections**: C1 (*saṅkhāra → viññāṇa*), **C2** (*vedanā → taṇhā*) **—** primary cut, C3 (*bhava → jāti*).

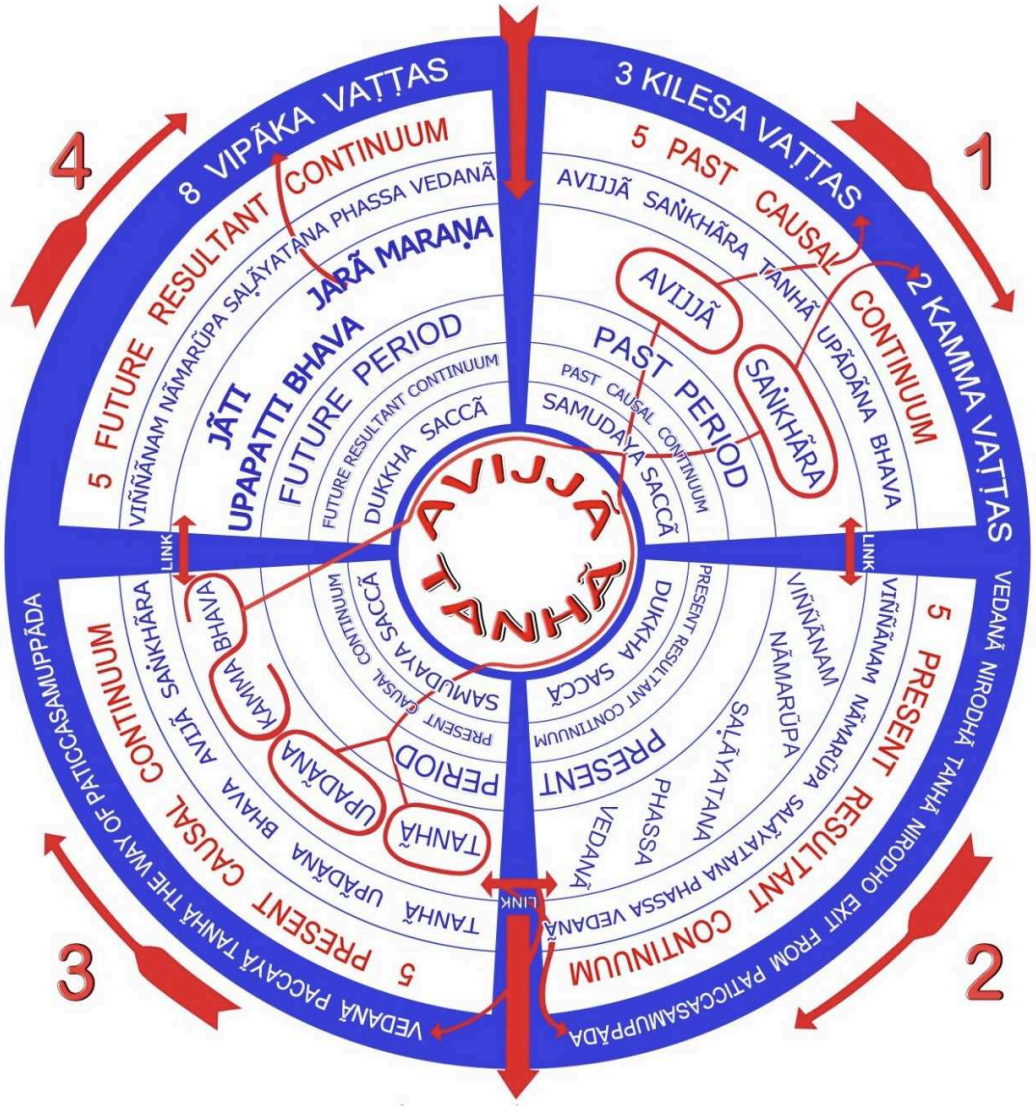
- **Two Paths**: cyclic (around the rim) vs **exit** (downward from 6 o’clock).

- **Paṭiloma Overlay**: dashed chevrons show reverse cessation (12→1).

- **Vaṭṭa Colors**: Kilesa (defilement), Kamma (action), Vipāka (result).

- **Four-Periods Colors**: Past (orange), Present-Effect (green), Present-Cause (blue), Future (rose).

PATICCASAMUPPĀDA(DEPENDENT ORIGINATION)



1The Picture of Law of Dependent Origination By Mogkok Sayardawgyi

Abbreviations & Citation Style

- **Abbreviations**: DN, MN, SN, AN, Dhp; Vism.
- **Pāli**: italicize on first occurrence with English gloss in parentheses.
- **Cross-Refs**: Use “Plate 4.x” for figures; “Table x.x” for tables.

Safety & Practice Ethics

This material supports insight practice within a Theravāda framework. If strong emotions arise, pause, breathe, and seek guidance from a qualified teacher. Respect local monastic codes and community norms.

Production Notes (Front-Matter extract)

- **Type & Color**: Times New Roman; house palette only.
- **Images**: Plates exported at 300 dpi; one overlay per plate.
- **Accessibility**: High-contrast text; QR alt text provided.
- **Proofing**: Replace all “p. xx” placeholders before print.

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Volume Preface

The Visual Heart of the Wheel—tools for teaching Dependent Origination

This atlas places the Mogok tradition's wheel of *Paṭicca-samuppāda* (Dependent Origination) at the center of classroom practice. Mogok Sayadaw's diagram is not a mere illustration; it is a working model of experience—a "machine of saṃsāra" whose grammar can be read, rehearsed, and cut in real time. Unlike linear lists of links, the wheel shows how causes and effects alternate around four sections, with built-in signs for both arising (*anuloma*) and cessation (*paṭiloma*). Its visual language is precise: four blue pillars divide the circle; double-headed arrows mark the connection points; curved arrows distinguish the cyclic path from the exit path; two concentric circles depict container and chain. These stable cues will anchor every plate that follows.

The diagram's purpose is experiential. It guides practitioners to observe the five aggregates (*khandhā*) and to recognize how *avijjā* (ignorance) and *taṇhā* (craving) fuel the process across periods—past, present, and future—while also making cessation visible and trainable. This atlas follows that intent: to make the structure clear enough that teachers can point, trace, and pause with students at the right place and time.

What the Wheel Shows (and how this atlas uses it)

- **Four Sections (Cause/Effect alternating):** The pillars quarter the wheel into Past Cause → Present Effect → Present Cause → Future Effect. This alternation is the heartbeat of *Paṭicca-samuppāda* ("Cause" = *paṭicca*,

"Effect" = *samuppāda*). Plates in Part 1 present this cleanly before any overlay is introduced.

- **Two Circles + Similes:** The inner vessel (container) and outer rim (binding/chain) carry the classic Mogok similes: āsavas as axle/axis, *avijjā–taṇhā* as container, *saṅkhāra* as pillars, *jarā-maraṇa* as chain. These similes appear as icons later for quick recall.

- **Flows:** Clockwise arrows render arising; counter-clockwise cues render cessation; the downward, central exit line marks release. When teaching, rehearse both flows so students can see where practice intervenes.

- **Rings, Periods, and Labels:** Concentric bands carry time-period mapping and truth-bands (Samudaya Sacca / Dukkha Sacca). Labels sit outside the rim for clarity—an important convention retained throughout this volume.

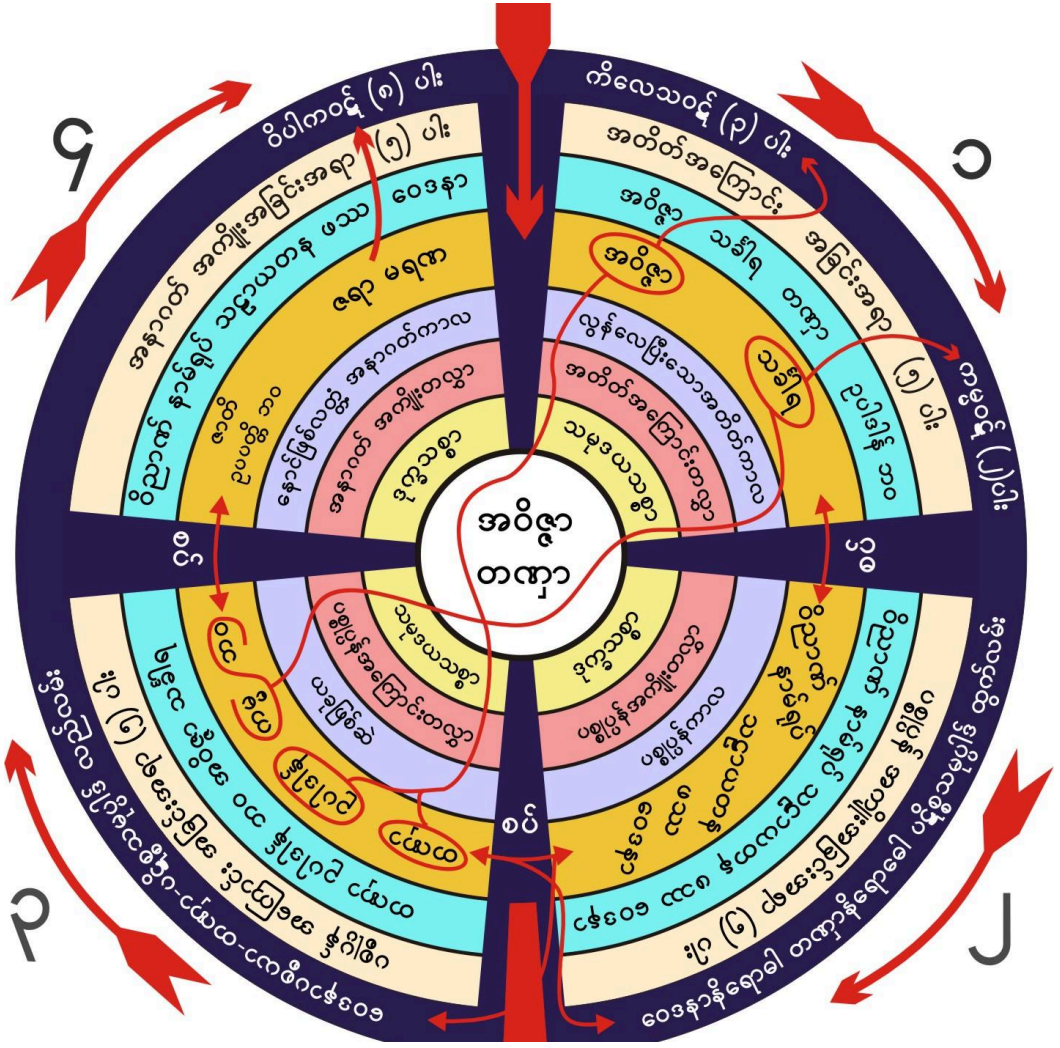
- **Rounds (Vaṭṭa):** Defilement → Action → Result (*kilesa / kamma / vipāka*) are visually separable for targeted teaching. Advanced plates show the eight resultant factors as a continuous band.

Where Practice Meets the Picture

Mogok pedagogy trains attention on the **present arc**—*saḷāyatana* → *phassa* → *vedanā*—and the hinge between **vedanā** → **taṇhā (C2)**. Here, teachers ask students to “hold the cut”: meet feeling as *dukkha-sacca* so it does not roll into craving. This is the atlas’s practical refrain, embedded in present-arc plates and their classroom overlays.

A brief, everyday example to make the hinge concrete:

You taste something sweet. Pleasant *vedanā* appears; the habit is “more.” Right there—at **vedanā**—name the feeling accurately, allow it to be known, and do not move into “more.” When feeling is seen as conditioned and passing, craving has no footing, and the chain downstream (*upādāna* → *bhava* → *jāti*) does not spin. Use this micro-drill aloud; it aligns with the wheel and the classroom dialogue exemplars in our internal pedagogy.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How to Read (and Teach with) the Plates

- **Start clean.** The Core Plates present the wheel grammar without overlays: pillars, two circles, forward/reverse flows, and the rim labels. Build complexity only after this orientation lands.

- **Add one meaning at a time.** Use the Ring & Period legends to introduce time and truth-bands; then apply vaṭṭa overlays, then the three connections (C1, C2, C3), then the exit path. This sequence mirrors the doctrinal stack and keeps attention on practice-relevant features.

- **Anchor with similes.** Axis, container, pillars, chain—these four images accelerate comprehension and give students a tactile feel for the mechanism they are undoing.

- **Keep it experiential.** Encourage short “trace & pause” drills: trace *saḷāyatana* → *phassa* → *vedanā* on the plate; pause; then verbally rehearse the alternative (no *taṇhā*). This is where the wheel becomes practice.

About Visual Conventions in this Volume

To keep fidelity with the teaching aid, we preserve these conventions across all plates: four blue pillars/sections; double-headed connectors; curved arrows for cyclic vs. exit; two concentric circles; clockwise/counter-clockwise flows

for arising and cessation; labels outside the rim. These are the stable “grammar rules” of the Mogok wheel that make your classroom pointing consistent.

For Educators and Advanced Practitioners

This volume assumes you are teaching from lived experience, not from memory alone. The plates will help you demonstrate how *samudaya-sacca* (origin) and *dukkha-sacca* (suffering) alternate across sections, how the three rounds (*vaṭṭa*) distribute the links, and where the live hinge sits in the present. Used this way, the diagram becomes an x-ray of one’s own process—clear enough to correct wrong view and practical enough to cut craving.

Finally, to support classroom flow, this atlas includes QR-linked demos for hinge drills, reverse-flow recitations, and a gallery of printable plates. Use them to pace lessons and to give students at-home practice with the same visual language you use in class.

May these pages help you and your students see the wheel as it runs—and where it stops.

How to Use This Volume

Plate conventions (read this first)

- **One overlay per plate.** Never stack overlays; teach layers sequentially (clean → rings → periods → vaṭṭa → truths → connections → present-arc).

- **Labels outside; hub clean.** All nidāna labels sit outside the rim; keep the hub empty on clean plates.

- **Connections (C1–C3): show as chords; C2 bolded.** Draw C1 (saṅkhāra→viññāṇa), **C2** (vedanā→taṇhā), C3 (bhava→jāti) as short chords; thicken stroke for C2 (the live hinge for practice).

- **Arrows:** use **solid** single-headed arrows for forward arising (anuloma) and **thin, dashed chevrons** for diagnostic reverse tracing (paṭiloma).

- **Exit path:** include the **downward/outer arrow** from the vedanā zone when teaching cessation drills.

- **Present-arc sentence on the rim:**
  `saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā`

Use this as the classroom cue for real-time mapping.

Why C2 is bold: In the Mogok classroom method, the practical lever is the **vedanā → taṇhā** hinge; mindfulness here prevents the cascade to upādāna → bhava.

Color legend (for absolute consistency)

- **Hub / inner container: Yellow** `FDD835` (inner circle as the “container” for roots).
- **Pillars / section dividers: Blue** `1976D2` (four supports that quarter the wheel).
- **Liberation arrow (exit / paṭiloma vivaṭṭa): White** `FFFFFF`. (This is the house standard; reserve blue for pillars/links.)
- (Context note: arrows/colors follow the established canon across plates and exports.)

Teaching flow (recommended)

1. **Start clean:** full wheel with outside labels, hub empty.

2. **Layer legends:** rings → four periods; then vaṭṭa and two truths (each on its own plate).

3. **Add connections:** show C1–C3; **thicken C2**; rehearse the present-arc sentence.

4. **Show arrows:** solid forward; dashed reverse; finally, add the **downward exit** at vedanā.

Practice cue (classroom)

- "Door → contact → feeling—**hold C2**: let feeling be known; **no-taṇhā** forms." (Use the rim sentence to anchor this.)

Note on the exit color in your draft

You listed the exit as **00BFFF (blue)**. To keep faith with the Visual Teaching Aid and our master color guide, please set the **liberation/exit path to white** `FFFFFF` and reserve **blue** `1976D2` for the four pillars/connection strokes.

Here's a drop-in "Canonical Anchors List — Update" section for the Front Matter.

Canonical Anchors List — Update

- **SN 12.61 Assutavā Sutta** *(The Uninstructed)* — Used here to justify the atlas's classroom "teaching-aid" focus on **mind & feeling**: our sources cite SN 12.61 to emphasize how **ignorance centered on citta** sustains the wheel, which is why the present-arc and the **vedanā → taṇhā (C2) hinge** are the live teaching targets.

- **DN 15 Mahānidāna Sutta** *(The Great Dependent-Origination)* — Added as the long-form, **diagram-friendly exposition** of DO. Our materials repeatedly anchor to DN 15 for (i) the **mutual conditioning of viññāṇa ↔ nāma-rūpa** (a natural storyboard for plates) and (ii) the broader canonical stature of DO that teachers can cite when presenting the wheel.

Teaching note (how to use these two in class):

- When introducing the **present-arc plates**, footnote **SN 12.61** to explain why we train attention at *citta* and *vedanā*: it frames *why* the hinge matters pedagogically.

- When unpacking **rings/periods** or the **4→5→6→7** cascade, cite **DN 15** for the structural linkages (esp. **nāma-rūpa → saḷāyatana** and **viññāṇa ↔ nāma-rūpa**) that the diagram visualizes.

Pāli Style Guide Update (Visual Terms Addendum)

Scope & Purpose

This addendum standardizes Pāli terms as they appear on the atlas plates and in classroom overlays. It focuses on Mogok Sayadaw's diagrammatic idiom (wheel layout, rounds, periods, connections), so teachers can keep textual and visual language perfectly in sync.

Global rules for this volume

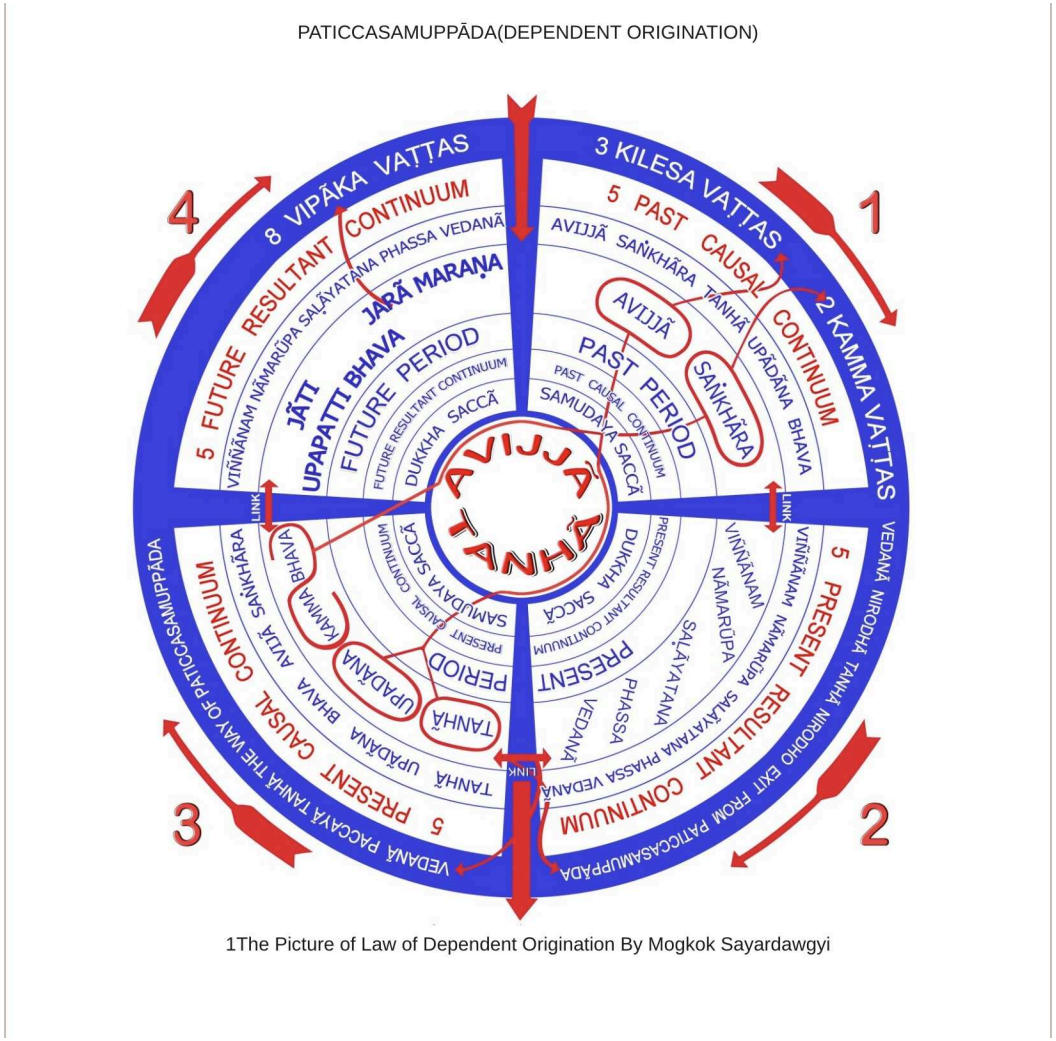
- **Use diacritics** for Pāli; show the **English gloss on first mention** only. Example on plates: *vedanā* — feeling-tone.

- **Arrows & flow**: solid arrows for **arising** (*anuloma*), dashed for **cessation** (*paṭiloma*). Use the thin right-arrow symbol "→" for hinge/cut-points.

- **Hyphenation**: retain hyphens in established wheel terms (e.g., *Paṭicca-samuppāda*, *bhava-cakka*, *kilesa-vaṭṭa*). The atlas follows the Mogok diagram texts which use these hyphenated forms.

- **Case**: Pāli terms lower-case unless sentence-initial or part of a proper name (e.g., sutta titles). Plate glosses stay in lower-case per model figure captions.

- **Placement**: keep term placement consistent across plates to build spatial memory (labels outside the rim; hub left clean per clean plates).



1The Picture of Law of Dependent Origination By Mogkok Sayardawgyi

Visual Lexicon (Teacher Plates)

Pāli (house form)	English gloss	Where/How it appears on plates	Notes for teachers
bhava-cakka	wheel of becoming	Canonical name for the Mogok wheel; use as the umbrella label when referring to the whole diagram.	Preferred house form is hyphenated; used explicitly in our base text introducing the diagram.
Paṭicca-samuppāda	dependent origination	Subtitle/name of the doctrine; appears in figure headings and anchors the "wheel" idea.	Keep hyphen; do not shorten to "PS" on plates.

vaṭṭa (kilesa-/kamma-/vipāka-)	rounds (defilement / action / result)	Thin ring overlay with three bands; use hyphenated compounds in legends.	Color/contrast follows the diagram spec: causal bright, resultant calm.
kāla	time periods (past / present / future)	Period arcs mapped to the four layers; labeled in the legend, not in the hub.	Period mapping clarifies "receive vs restrain."
anuloma / *paṭiloma*	arising / cessation currents	Arrow legend: solid = arising; dashed = cessation.	Use "→" for specific hinge annotations (e.g., *vedanā* → *taṇhā*).
sandhi (C1/C2/C3)	connections/hinges	Three chords: C1 (*saṅkhārā* → *viññāṇa*), C2 (*vedanā* → *taṇhā*), C3 (*bhava* → *jāti*).	C2 marked as the bold/primary cut point across plates.

saḷāyatana • *phassa* • *vedanā*	six bases • contact • feeling-tone	"Present-arc" sentence on rim; the live observation corridor leading to the C2 hinge.	Keep spacing and arrows as a single sentence along the rim.
taṇhā (esp. *bhava-taṇhā*)	craving (esp. for becoming)	Label in Layer 3 (present causes); appears at the far end of C2.	Drill language privileges the hinge: "cut at feeling before craving."
hub (roots) / *āsava*	root drivers / cankers	Hub remains visually clean; roots treated as underlying conditionings.	Keep hub label minimal; avoid crowding the center.
dve saccāni (two truths)	conventional / ultimate	Optional outer-band overlay; do not mix with	Use bands/legend rather than wedge labels.

other overlays on the same plate.

Diagram Anatomy Terms (house usage)

- **Four layers (from hub outward, rim in wedges)**: Past causes 1–2; Present results 3–7; Present causes 8–10; Future results 11–12. Use these exact layer names in captions.

- **Rim (twelve wedges)**: Label *outside* each wedge; keep wedges clean for arrows and overlays.

- **Hinge**: the *vedanā* → *taṇhā* bridge (7→8). Accent visually (border/glow/thicker divider) and phrase verbally as "the live cut-point."

- **Connections (sandhi)**: Refer to "C1/C2/C3" in text and callouts; never relabel on plates. Definitions: C1 "dead," C2 "living," C3 "death."

- **Rounds/Periods legends**: place in the margin or as an **outer key**, not in the hub.

House Typography & Notation

- **Italics** for Pāli; **en dash/arrow** usage: prefer "→" in hinge phrases and connection names; keep long explanatory text in body copy, not on the plate face.

- **Color idiom (for editors)**: resultant (*vipāka*) bands calm; causal (*kilesa/kamma*) bands vivid; hinge accented. (This underwrites the visual semantics behind the wording on legends.)

- **Diacritics reference**: follow standard PED/BPS diacritics as exemplified in the Visuddhimagga glossary (copy-edit against that baseline when in doubt).

Consistency Checks (QA)

- **Terminology alignment (Mogok line)**: The three rounds (*kilesa-/kamma-/vipāka-vaṭṭa*), three periods (*kāla*), and three connections (*sandhi*) are defined in our base diagram text and should be used verbatim in all overlays and captions.

- **Practice phrasing**: Keep the teacher's refrain identical to the diagram's semantics—"receive (Layers 2 & 4), restrain (Layer 3), cut at *vedanā* → *taṇhā*."

Examples (for copyeditors/designers)

- "Observe the **present arc** — *saḷāyatana* → *phassa* → *vedanā* — and guard the **C2 hinge**." (Caption on Present-Arc legend plate.)

- "Overlay the **three rounds (*vaṭṭa*)** only; place **two truths** as a separate band on another plate (one overlay per plate)."

Note on sources & fidelity. Terms and placements above are taken directly from the Mogok cycle-diagram explanations and figure rules; they are cross-checked against our house diagram spec and practice notes so classroom language maps 1-to-1 with the plates.

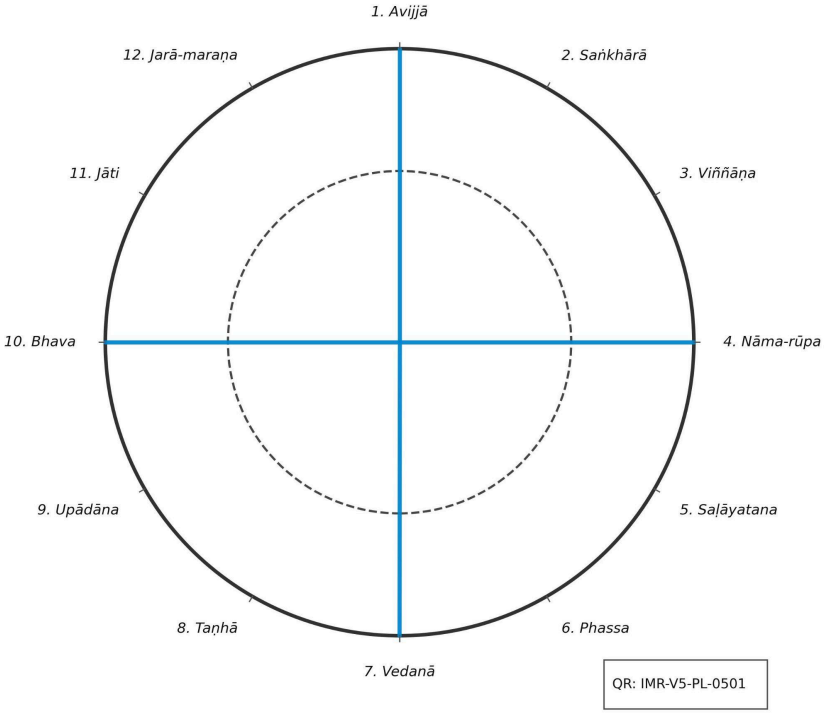
List of Figures and Tables — Volume V (Teacher's Visual Atlas)

Note: Page numbers are set as “p. xx” pending final pagination. QR IDs follow the house scheme **IMR-V5-PL-** (figures) and **IMR-V5-TB-** (tables). Use these IDs to generate the QR codes for demos, drills, and reference sheets.

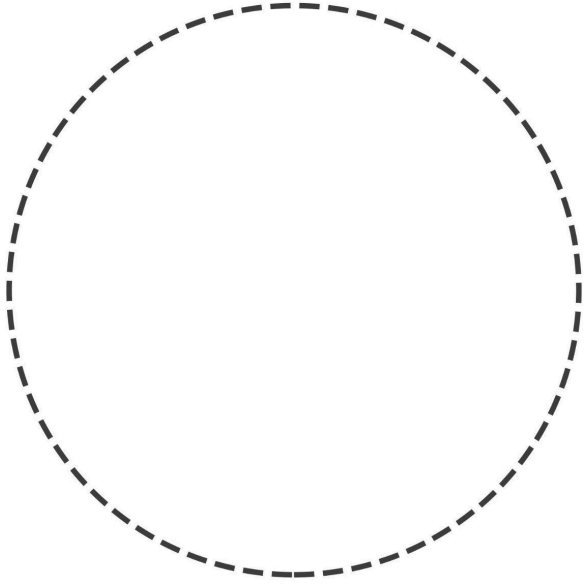
Figures (Plates)

Core Plates & Legends (Chs. 1–3)

- **Plate 5.1** Full Wheel — clean plate (hub clean; labels outside) … p. xx — **QR: IMR-V5-PL-0501**

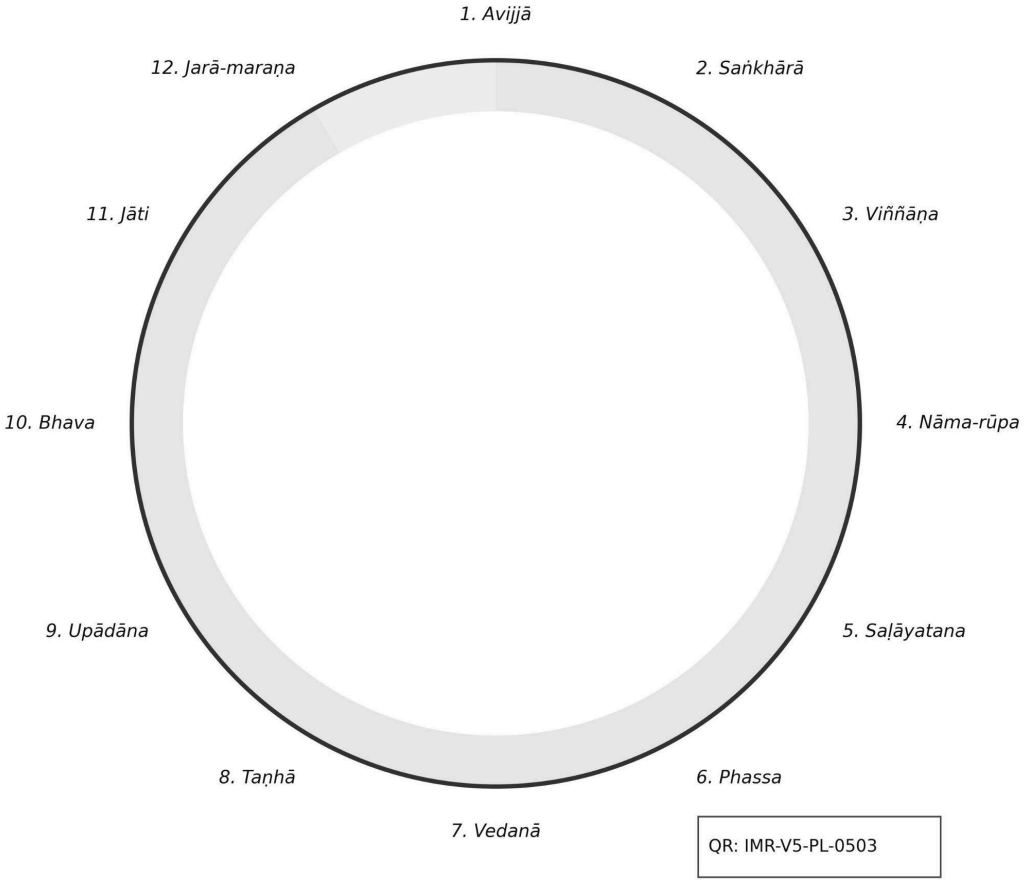


- **Plate 5.2** Hub Detail — inner container (roots context), no labels … p. xx — **QR: IMR-V5-PL-0502**



QR: IMR-V5-PL-0502

- **Plate 5.3** Rim with Twelve Links — labels outside wedges … p. xx — **QR: IMR-V5-PL-0503**



- **Plate 5.4** Ring Anatomy Legend — five didactic rings (with radii) … p. xx — **QR: IMR-V5-PL-0504**

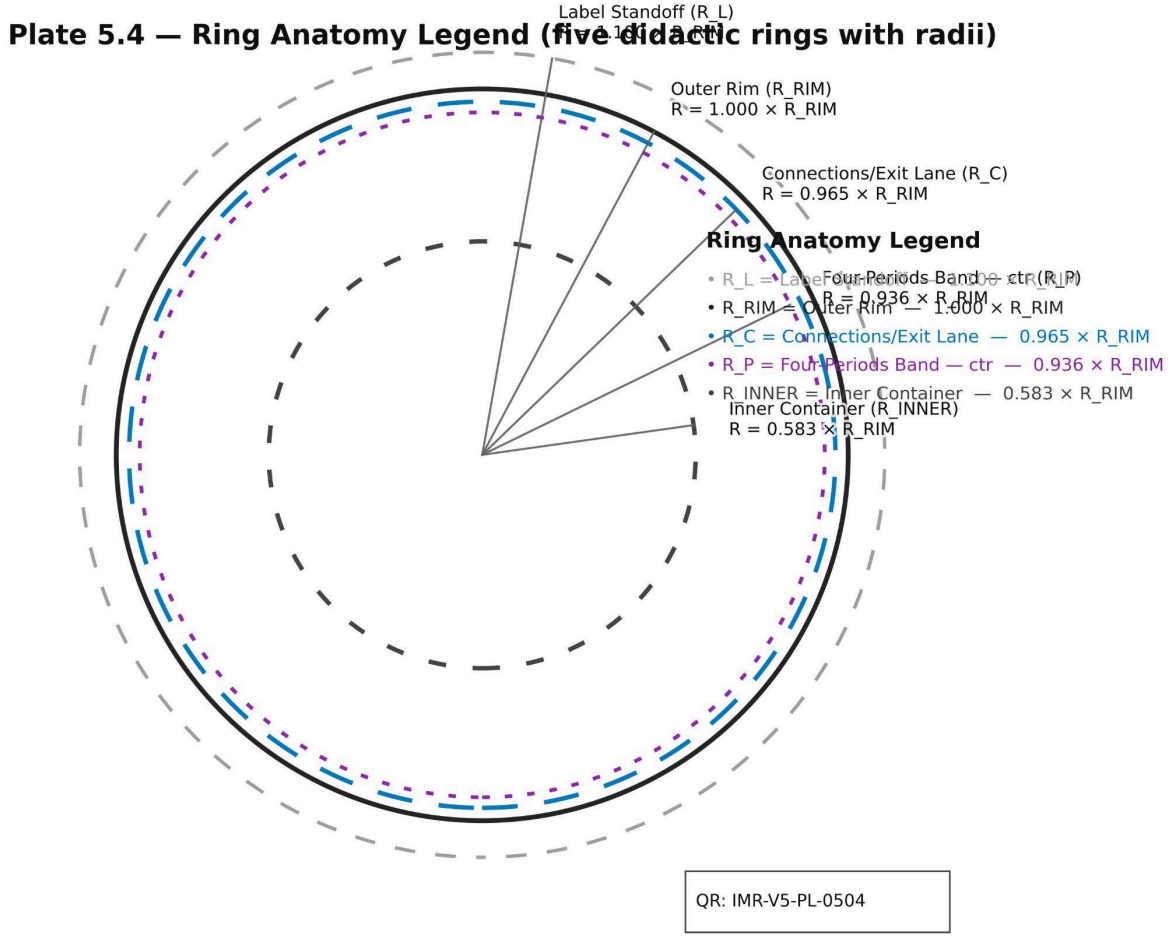
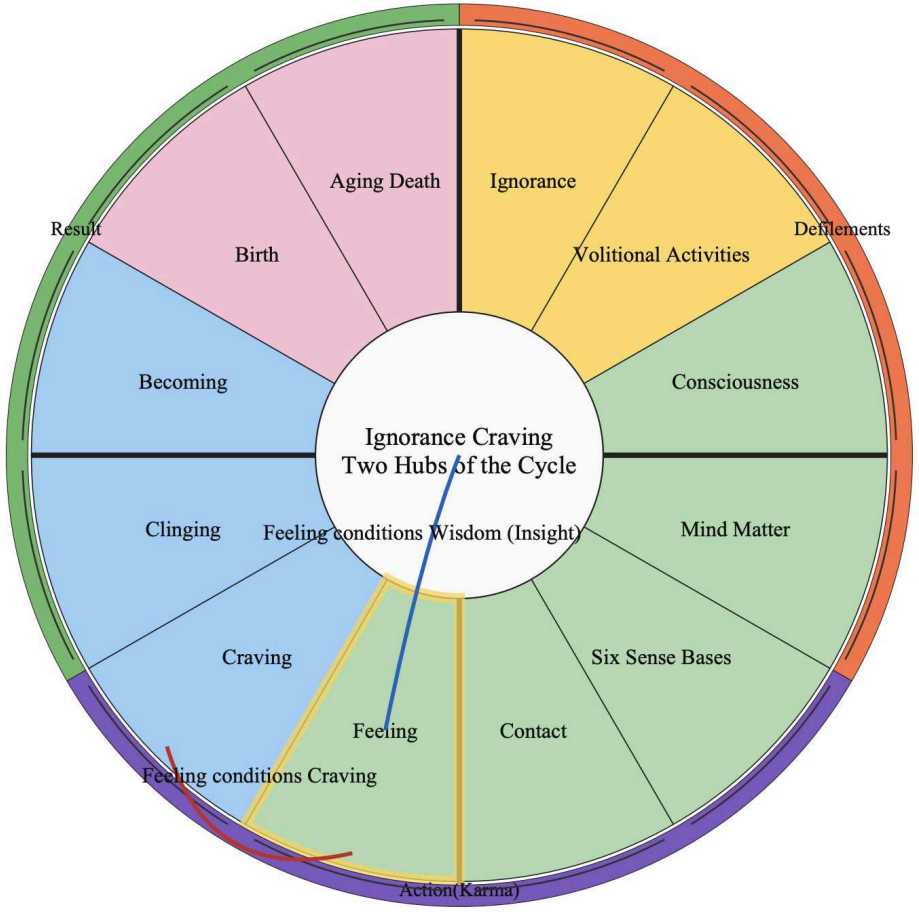
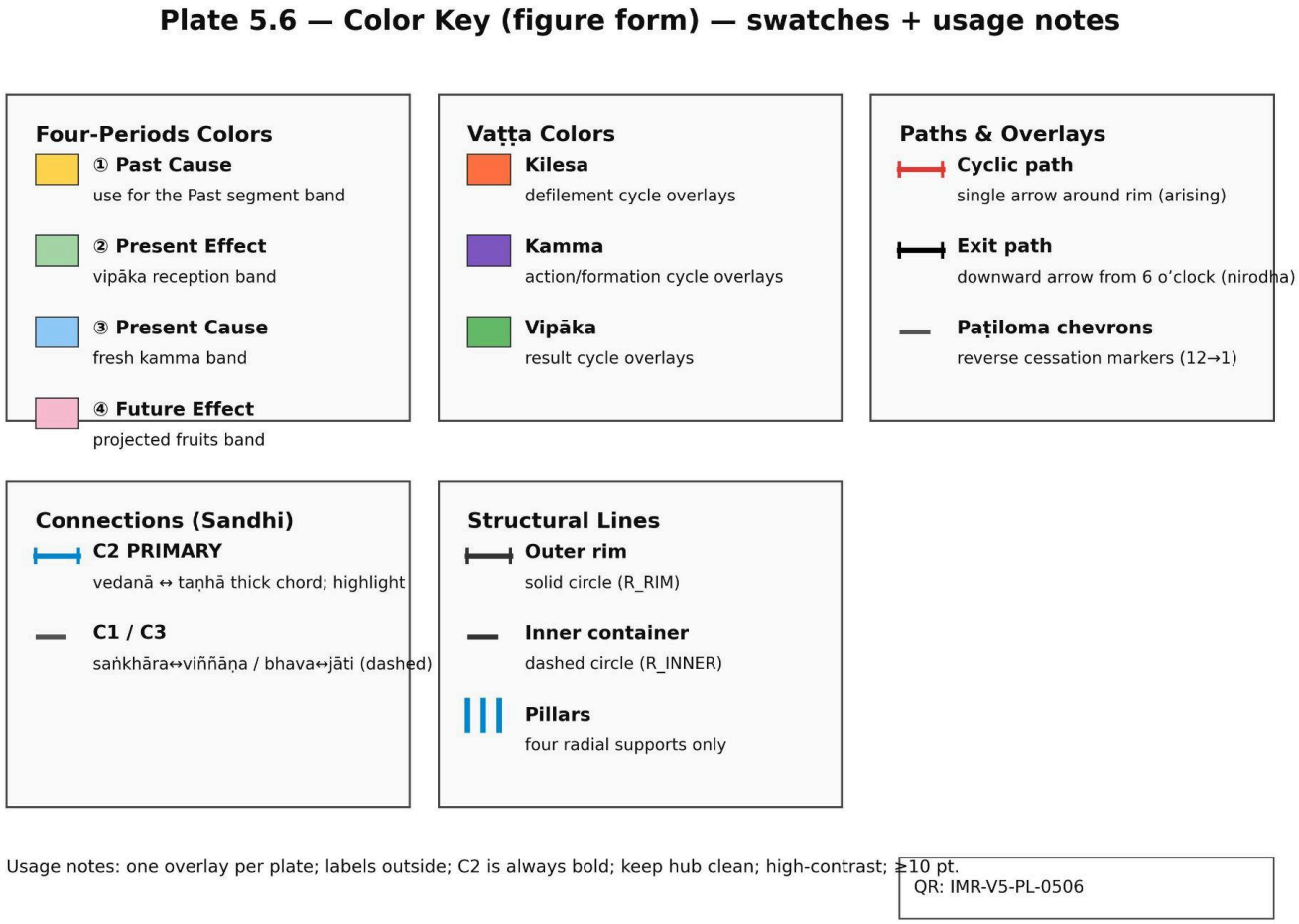


Plate 5.4 — Ring Anatomy Legend (five didactic rings with radii)
Label Standoff (R_L)
R = 1.161 × R_RIM
Outer Rim (R_RIM)
R = 1.000 × R_RIM
Connections/Exit Lane (R_C)
R = 0.965 × R_RIM
Four-Periods Band — ctr (R_P)
R = 0.936 × R_RIM
Inner Container (R_INNER)
R = 0.583 × R_RIM
Ring Anatomy Legend
• R_L = Label Standoff — 1.161 × R_RIM
• R_RIM = Outer Rim — 1.000 × R_RIM
• R_C = Connections/Exit Lane — 0.965 × R_RIM
• R_P = Four-Periods Band — ctr — 0.936 × R_RIM
• R_INNER = Inner Container — 0.583 × R_RIM
QR: IMR-V5-PL-0504

- **Plate 5.5** Four Periods Legend — Past Cause / Present Effect / Present Cause / Future Effect … p. xx — **QR: IMR-V5-PL-0505**



- **Plate 5.6** Color Key (figure form) — swatches + usage notes … p. xx — **QR: IMR-V5-PL-0506**



- **Plate 5.7** Vaṭṭa Overlay Legend — *kilesa / kamma / vipāka* bands … p. xx — **QR: IMR-V5-PL-0507**

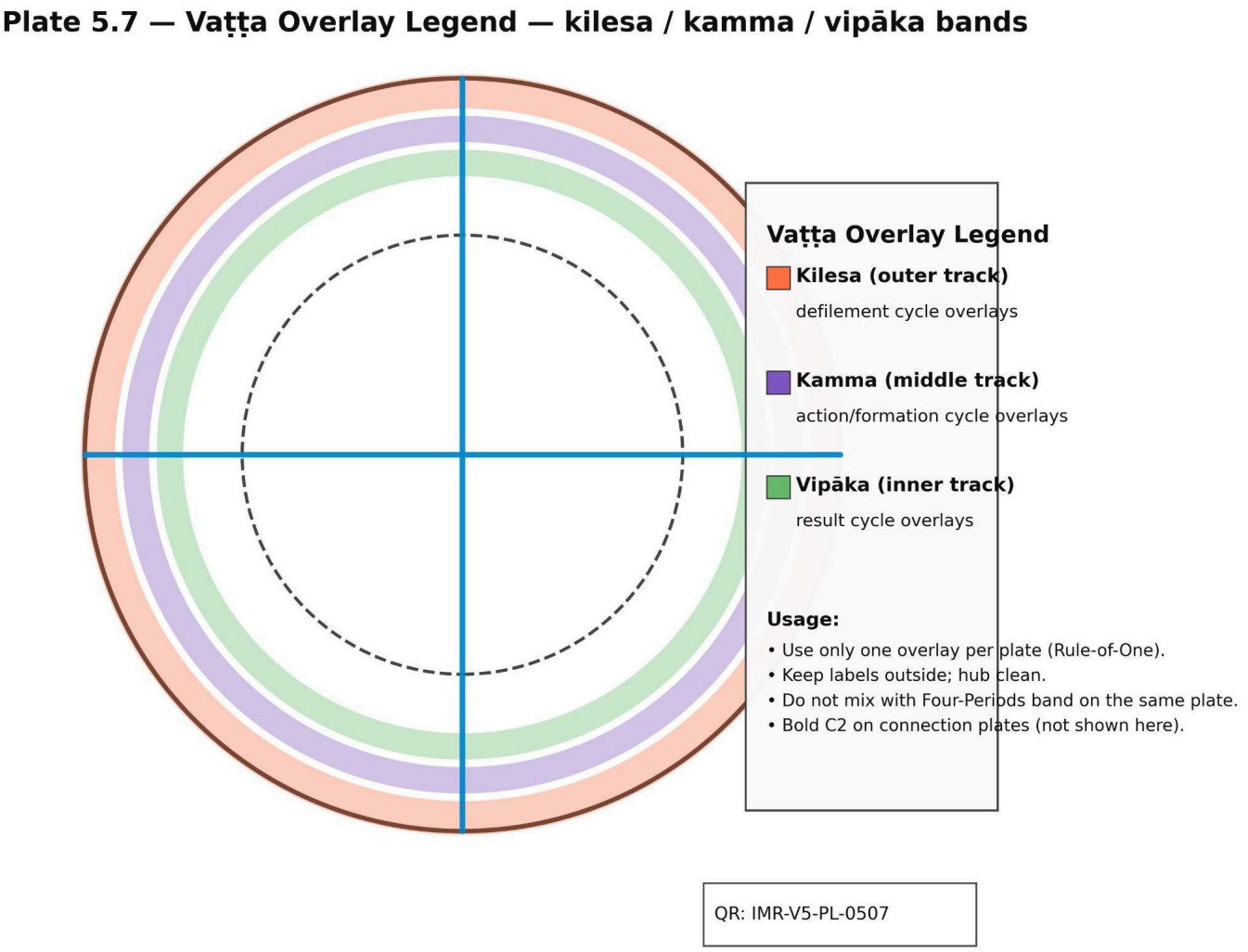
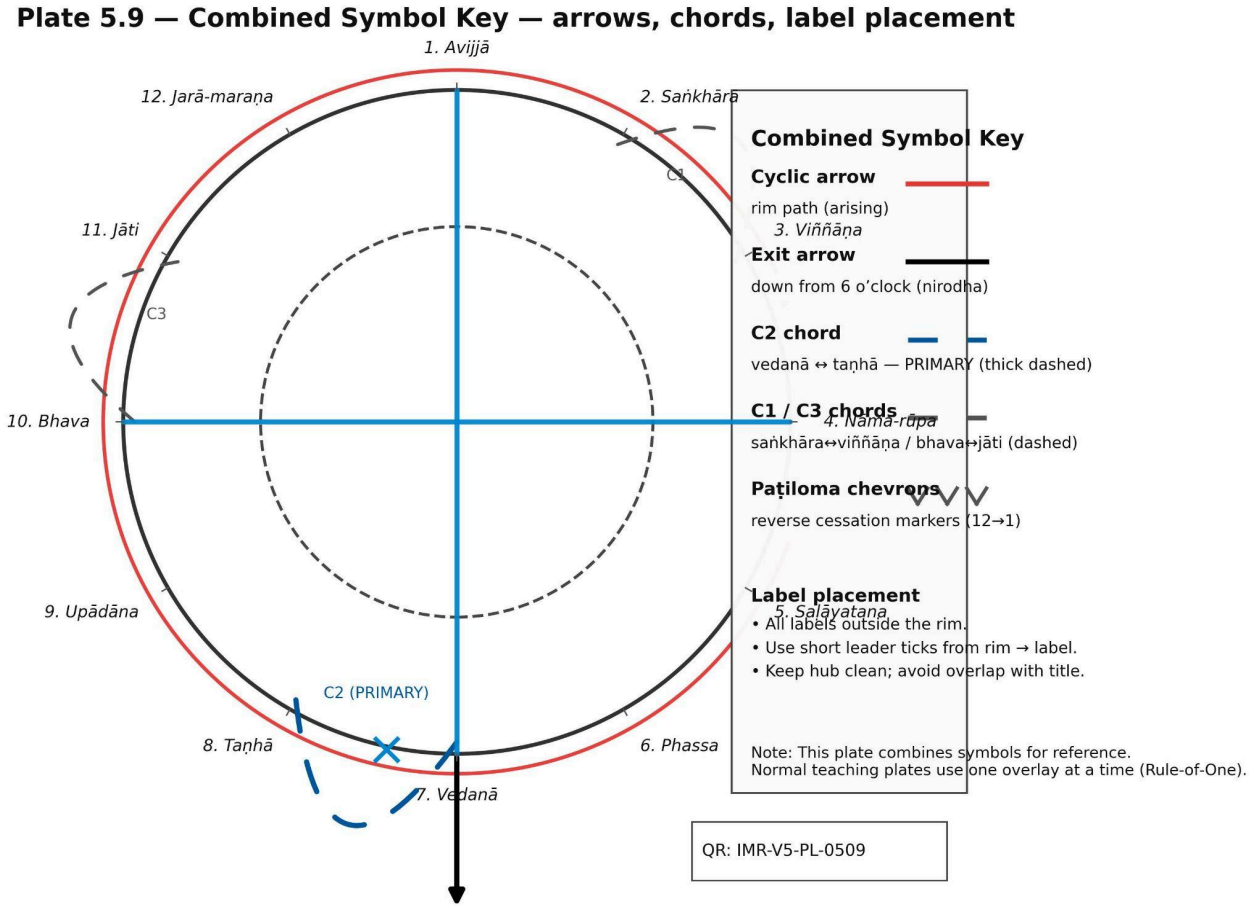


Plate 5.7 — Vaṭṭa Overlay Legend — kilesa / kamma / vipāka bands
Vaṭṭa Overlay Legend
Kilesa (outer track)
defilement cycle overlays
Kamma (middle track)
action/formation cycle overlays
Vipāka (inner track)
result cycle overlays
Usage:
• Use only one overlay per plate (Rule-of-One).
• Keep labels outside; hub clean.
• Do not mix with Four-Periods band on the same plate.
• Bold C2 on connection plates (not shown here).
QR: IMR-V5-PL-0507

- **Plate 5.8** Two Truths Overlay — *samudaya-sacca / dukkha-sacca* bands … p. xx — **QR: IMR-V5-PL-0508**

- **Plate 5.9** Combined Symbol Key — arrows, chords, label placement … p. xx — **QR: IMR-V5-PL-0509**



Classroom Overlays & Demos (Chs. 4–5)

- **Plate 5.10** Three Connections — C1 *saṅkhārā→viññāṇa*, **C2** *vedanā→taṇhā*, C3 *bhava→jāti* … p. xx — **QR: IMR-V5-PL-0510**

- **Plate 5.11** Exit Path Overlay — downward liberation arrow (white) … p. xx — **QR: IMR-V5-PL-0511**

- **Plate 5.12** C2 Primary Cut — hinge enlargement and teacher cues … p. xx — **QR: IMR-V5-PL-0512**

- **Plate 5.13** Present-Arc Legend — `saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā` … p. xx — **QR: IMR-V5-PL-0513**

- **Plate 5.14** Scenario Overlay — real-time six-door example with C2 intercept … p. xx — **QR: IMR-V5-PL-0514**

- **Plate 5.15** Mindful Gap Detail — visualized pause at vedanā … p. xx — **QR: IMR-V5-PL-0515**

Advanced Visual Tools (Chs. 6–7)

- **Plate 5.16** Simile Icon Set — axis / container / pillars / chain … p. xx — **QR: IMR-V5-PL-0516**
- **Plate 5.17** Twenty Aspects Overlay — 5×4 modes map … p. xx — **QR: IMR-V5-PL-0517**
- **Plate 5.18** Sub-Partition Key — aspect wedges and labels … p. xx — **QR: IMR-V5-PL-0518**
- **Plate 5.19** QR Demo Legend — how to scan & navigate demos … p. xx — **QR: IMR-V5-PL-0519**
- **Plate 5.20** Guided Drill Overlay — three-breath release steps … p. xx — **QR: IMR-V5-PL-0520**
- **Plate 5.21** Full Atlas Visual Index — plate thumbnails with pointers … p. xx — **QR: IMR-V5-PL-0521**

Expanded Teacher Set (Volume V additions to reach 43 plates)

- **Plate 5.22** Clean Wheel — print-optimized (black-line) … p. xx — **QR: IMR-V5-PL-0522**

- **Plate 5.23** Clean Wheel — projector-optimized (dark backdrop) … p. xx — **QR: IMR-V5-PL-0523**
- **Plate 5.24** Hub Medallion — minimal root container for talk-through … p. xx — **QR: IMR-V5-PL-0524**
- **Plate 5.25** Rim-Only Worksheet — blank wedges for labeling drills … p. xx — **QR: IMR-V5-PL-0525**
- **Plate 5.26** Ring Radii Ruler — measurement aid (editorial) … p. xx — **QR: IMR-V5-PL-0526**
- **Plate 5.27** Period Bands — high-contrast senior edition … p. xx — **QR: IMR-V5-PL-0527**
- **Plate 5.28** Vaṭṭa Bands — senior edition (bold separators) … p. xx — **QR: IMR-V5-PL-0528**
- **Plate 5.29** Two Truths Bands — senior edition … p. xx — **QR: IMR-V5-PL-0529**
- **Plate 5.30** Arrow Grammar — solid vs dashed; direction cues … p. xx — **QR: IMR-V5-PL-0530**
- **Plate 5.31** Connections Key — chord styles + stroke weights … p. xx — **QR: IMR-V5-PL-0531**

- **Plate 5.32** Exit Path Focus — paṭiloma chevrons with captions … p. xx — **QR: IMR-V5-PL-0532**
- **Plate 5.33** Present-Arc in Situ — classroom floorplan pointer cues … p. xx — **QR: IMR-V5-PL-0533**
- **Plate 5.34** Scenario Set A — eating / taste example … p. xx — **QR: IMR-V5-PL-0534**
- **Plate 5.35** Scenario Set B — workplace conflict example … p. xx — **QR: IMR-V5-PL-0535**
- **Plate 5.36** Scenario Set C — travel / noise example … p. xx — **QR: IMR-V5-PL-0536**
- **Plate 5.37** Simile Icons — large stickers (print cut-outs) … p. xx — **QR: IMR-V5-PL-0537**
- **Plate 5.38** Twenty Aspects — assessment overlay (blank labels) … p. xx — **QR: IMR-V5-PL-0538**
- **Plate 5.39** Twenty Aspects — teacher key (filled) … p. xx — **QR: IMR-V5-PL-0539**
- **Plate 5.40** QR Demo Board — composite of core drills (C2 / exit / present-arc) … p. xx — **QR: IMR-V5-PL-0540**

- **Plate 5.41** Guided Drill — three-breath with timing ticks … p. xx — **QR: IMR-V5-PL-0541**
- **Plate 5.42** Guided Drill — reversal recitation (paṭiloma chant) … p. xx — **QR: IMR-V5-PL-0542**
- **Plate 5.43** Teacher’s Dashboard — plate → lesson flow map … p. xx — **QR: IMR-V5-PL-0543**

Tables

- **Table T5.1** Color Key Table — swatch hex + usage (hub/pillars/exit etc.) … p. xx — **QR: IMR-V5-TB-0501**
- **Table T5.2** Ring Radii Table — proportional measurements for 5 rings … p. xx — **QR: IMR-V5-TB-0502**
- **Table T5.3** Period Mapping — links → four periods (1–2, 3–7, 8–10, 11–12) … p. xx — **QR: IMR-V5-TB-0503**
- **Table T5.4** Vaṭṭa Membership — *kilesa* (1, 8, 9); *kamma* (2, 10); *vipāka* (3, 4, 5, 6, 7, 11, 12a, 12b) … p. xx — **QR: IMR-V5-TB-0504**

- **Table T5.5** Connections Quick Reference — C1/C2/C3 labels, stroke weights, teacher mnemonic (“dead / living / death”) … p. xx — **QR: IMR-V5-TB-0505**
- **Table T5.6** Pāli Visual Lexicon — term → gloss → plate placement … p. xx — **QR: IMR-V5-TB-0506**
- **Table T5.7** QR Reference Index — plate → QR ID → demo/drill target … p. xx — **QR: IMR-V5-TB-0507**
- **Table T5.8** Assessment Item Bank — figure-linked items by chapter … p. xx — **QR: IMR-V5-TB-0508**
- **Table T5.9** Simile Icon Index — icon → use-case → associated plate … p. xx — **QR: IMR-V5-TB-0509**
- **Table T5.10** Twenty Aspects Grid — 5×4 modes with teacher notes … p. xx — **QR: IMR-V5-TB-0510**

QR Notes (production)

- Use the exact IDs above when generating codes; landing pages should host: (a) a 30–60 s demo clip or GIF for the plate, (b) a one-page teacher cue card, (c) printable PNG/PDF (A4 landscape @300 dpi, sRGB; CMYK PDF with 3 mm bleed).

- For scenario plates (5.34–5.36), QR targets include a 90-second narrated walkthrough plus a silent loop for classroom screens.

- Senior-edition plates (5.27–5.29) should link to high-contrast variants and a print note.

QR Starter Set: Interactive Demos, Guided Drills, Classroom Flows

Each QR launches a short, visual-first experience tied to the plates in Part 1–3. Captions show a title, a one-line aim, and a duration. The set foregrounds Mogok's hinge (vedanā → taṇhā), the three connections (C1/C2/C3), forward/reverse flows, and the exit path—exactly as mapped in the Teacher's Wheel.

QR-V5-01 · 2-min Quick Tour — "Read the Wheel"

Plates: 5.1–5.3. Walks the clean wheel, twelve wedges, and the two arrow currents (anuloma/paṭiloma). Aim: orient eyes to "what is result here / where is choice here."

QR-V5-02 · 4-min Rings & Periods — "Where am I now?"

Plates: 5.4–5.6. Reads the ring anatomy and the four kāla bands; shows how Past → Present → Future align on the rim. Aim: cue "observe present to break past-future carry."

QR-V5-03 · 3-min Three Rounds (Vaṭṭa) — “See the engine”

Plate: 5.7. Shades kilesa/kamma/vipāka wedges; points out what to receive (vipāka) vs. where to restrain (kilesa/kamma).

QR-V5-04 · 5-min Three Connections (C1/C2/C3) — “Spot the bridges”

Plate: 5.10. Animates C1 (saṅkhāra↔viññāṇa), C2 (vedanā↔taṇhā), C3 (bhava↔jāti); flags C2 as the primary cut.

QR-V5-05 · 6-min Hinge Drill — “Hold at Feeling”

Plates: 5.13, 5.15. Breath-paced present-arc walk (saḷāyatana→phassa→vedanā→ mindful gap → no-taṇhā). Goal: meet tone before thirst forms.

QR-V5-06 · 4-min Exit Path — “Down from Vedanā”

Plate: 5.11. Contrasts curved cycle arrows with the downward exit arrow; shows “vedanā-nirodha → taṇhā-nirodha” as the reversal lane.

QR-V5-07 · 3-min Forward & Reverse Recitation — “Two flows aloud”

Plates: 5.1, 5.12. Call-and-response through the twelve links forward and back to feel momentum vs. release.

QR-V5-08 · 5-min Worked Scenario — “A sound that irritates”

Plate: 5.14. Maps an everyday trigger from phassa→vedanā and pauses at C2; tests the cut. (Use for homework debrief.)

QR-V5-09 · 6-min Door-Guarding — "Six-door vedanā lab"

Plates: 5.13, 5.19. Cycle eye→…→mind; label the tone once; rest in vanishing. Builds C2 steadiness for daily life.

QR-V5-10 · 5-min If Missed at C2 — "Loosen 8→9→10"

Plates: 5.12, 5.20. If craving has already lit, de-escalate at upādāna and bhava; rehearse catching earlier next round.

QR-V5-11 · 3-min Teacher Flow — "One overlay per plate"

Plates: 5.1 → 5.7 → 5.10 → 5.11 → 5.13. Shows the build order (clean → rings/periods → connections → exit → present-arc) for chalk-talks.

QR-V5-12 · Index & Gallery — "Pull up any plate"

Browse all plates (color & grayscale) for projection/print with captions and durations.

Usage notes for teachers

- **Aim small, miss small:** Keep the hub clean; labels live outside the rim; one overlay per plate; rehearse the two flows aloud.

- **Practice-first framing:** Every QR prioritizes the live hinge (vedanā→taṇhā) as the workable edge—"feeling known as feeling" prevents ignition.

- **Troubleshooting drill (experience-based):**

  Real-time example: A student hears a sharp horn. Run QR-V5-08: tag *phassa→vedanā* (painful), hold two breaths in the gap, watch craving fail to form; log the “non-event” (brief coolness). If they miss it, run QR-V5-10 and practice loosening at upādāna/bhava, then re-attempt the hinge tomorrow.

Production note: Each QR caption includes a 1-line summary and length; gallery includes downloadable plates for classroom use.

Orientation — Foundational clean diagrams (no overlays)

These opening plates present the **Mogok wheel** in its bare grammar—so students see the structure before any teaching layers are added. You’ll see the **four blue pillars** quartering the wheel into alternating **cause/effect** sections, **twelve rim wedges** for the nidānas with **labels outside**, and a **clean hub** (roots are taught later, not drawn here). This preserves the canonical reading order and spatial memory you will build on in subsequent chapters.

What these plates establish

- **Quartered anatomy:** the pillars mark Past Cause → Present Effect → Present Cause → Future Effect—without any overlays or arrows yet.

- **Clean hub, labels outside:** nothing crowds the center; nidāna names sit beyond the rim for legibility and pointing.

- **Simile readiness:** even before icons, you can prime students with the wheel imagery (pillars as *saṅkhāra* spokes; rim as *jarā-maraṇa* chain) while keeping the figure visually empty.

How to open your first session (5–10 minutes)

1. **Point the quarters**: name the four sections, then ask learners to trace the alternation "cause → effect → cause → effect" with a finger around the rim (no arrows yet).

2. **Locate the twelve**: have students read the nidānas clockwise with labels outside; confirm that nothing sits in the hub.

3. **Set expectations**: explain that arrows, connections (C1–C3), periods, vaṭṭa, and exit path will be added **one overlay per plate** later—today is just the chassis.

Plate QA (what “clean” means here)

- Pillars present; **no overlays/arrows** yet.
- **Hub empty**; **labels outside** each wedge.
- Quarter titles may be voiced, not printed (keep art minimal).

These orientation plates give you a neutral canvas that matches the house diagram rules—so when you later add periods, vaṭṭa, connections, and the exit path, students recognize each layer as a **new, single meaning** added to the same stable wheel.

Diagram Hook — Plates 5.1–5.3 (Clean teaching set)

Plate 5.1 — Full Wheel (clean)

Purpose. Show the bare chassis so learners grasp the wheel’s grammar before any teaching layers.

What’s on the plate (and only this):

- Two circles (inner container + outer rim).
- Four radial **pillars** (section dividers) only.
- No labels, no arrows, no overlays, no icons, no QR.

Layout & spec.

- A4 landscape, 300 dpi (sRGB). Rim ≈ 5–6 pt; pillars ≈ 6–7 pt.
- Hub kept visually empty. Pillars in the house blue **1976D2**; all else neutral linework.
- Quadrant captions are spoken, not printed (teacher points and names: Past Cause → Present Effect → Present Cause → Future Effect).

Teacher cue (on use). “See the four supports? This is the alternation engine (cause → effect → cause → effect). We’ll add meaning one layer at a time.”

Alt text. “A clean circular diagram with an empty hub and four blue dividers; no words, no arrows.”

QA checklist. Hub empty • no labels/arrows • four pillars visible • no overlay bands • export at A4/300 dpi.

Plate 5.2 — Hub Detail (roots container)

Purpose. Let you talk about the **inner container** (roots context) without crowding the main wheel.

What's on the plate:

- Enlarged inner circle (hub) from Plate 5.1, centered on page.
- A faint annular guide (2–3 pt) to show the hub boundary only.
- Optional tiny legend chip (bottom-right): "Hub = container (roots context); keep clean on core plates."

What's not on the plate. No root labels, no icons, no text inside the hub—this plate is purely to demonstrate **emptiness** of the center on teaching plates.

Teacher cue. "We do not print 'avijjā/taṇhā' in the hub on clean plates—speak to their role; keep the center uncluttered."

Alt text. "Close-up of an empty inner circle; no labels."

QA checklist. No words inside hub • no arrows • same line weight as Plate 5.1 • subtle guide chip allowed.

Plate 5.3 — Rim with Twelve Links (labels outside)

Purpose. Fix spatial memory for the **twelve nidānas** with labels **outside** the rim—without adding flows or overlays.

What's on the plate:

- Full wheel from Plate 5.1 **plus** 12 equal wedges at the rim (light tick marks).

- The twelve labels (outside the rim, clockwise):

    1. *Avijjā* • 2. *Saṅkhārā* • 3. *Viññāṇa* • 4. *Nāma-rūpa* • 5. *Saḷāyatana* • 6. *Phassa* • 7. *Vedanā* • 8. *Taṇhā* • 9. *Upādāna* • 10. *Bhava* • 11. *Jāti* • 12. *Jarā-maraṇa*.

- No arrows (anuloma/paṭiloma), no connections (C1–C3), no period/vaṭṭa bands.

Micro-captions (edge). "Labels live **outside**; hub stays **clean**."

Teacher cue. "Read them once clockwise; resist adding arrows—today is just 'what sits where.'"

Alt text. "Wheel with four dividers; twelve Pāli link names printed outside the rim; no arrows."

QA checklist. All 12 labels present and correctly ordered • labels outside wedges • no arrows/overlays • pillars visible • export at A4/300 dpi.

Production notes (for the whole clean set):

- Typeface: Times New Roman (body), Pāli in italics with full diacritics; min 12 pt after scaling.
- Color discipline: pillars **1976D2**; everything else monochrome linework; reserve **white** (FFFFFF) only for exit-path later (not used on these plates).
- File naming: `IMR-V5-PL-0501_clean-wheel.png`, `…0502_hub-detail.png`, `…0503_rim-12-links.png` (+ CMYK PDFs with 3 mm bleed).

Classroom flow tip. Use 5.1 to name quarters, 5.2 to reinforce “hub stays clean,” then 5.3 to lodge the twelve locations. Only after this, move to legends/overlays in Ch. 2–3 (one overlay per plate).

Doctrinal Core — Anatomy basics & visual conventions

What the clean plates teach doctrinally

- **Hub = roots container (kept visually clean).** The center stands for the latent drivers (*avijjā, taṇhā, āsava* context). On clean plates we **do not print** root labels; teachers speak to them.

- **Rim = twelve nidānas.** The links are arranged clockwise in twelve wedges; **all labels sit outside the rim** to keep wedges free for flows/overlays later.

- **Four pillars = quartering into periods.** The blue dividers mark the alternation of **Cause → Effect → Cause → Effect** across the four periods (Past Cause; Present Effect; Present Cause; Future Effect).

- **Two circles = container & chain.** Inner circle = “vessel/container”; outer circle = “binding/chain.” This geometry underlies later similes and exit/cycle paths.

- **Flows (not shown yet).** Arising (*anuloma*) and cessation (*paṭiloma*) arrows are introduced only in later chapters; Ch. 1 fixes “what sits where” before “how it moves.”

House visual conventions (lock these now)

- **One overlay per plate.** Never stack overlays; add meaning layer-by-layer in later chapters.
- **Labels outside; hub clean.** This is non-negotiable for legibility and pointing.
- **Color discipline.** Pillars/connection strokes = blue **1976D2**; **exit path reserved for white FFFFFF** (not used in Ch. 1).
- **Typography & Pāli.** Times New Roman; Pāli in italics with diacritics; minimum 12 pt after scaling.
- **No arrows, no chords, no bands in Ch. 1.** These enter with Rings/Periods (Ch. 2), Vaṭṭa/Truths (Ch. 3), and Connections/Exit/Present-arc (Chs. 4–5).

Teacher pointers

- Start by naming the **four quarters** (cause/effect alternation) while pointing; then read the **twelve links** clockwise (labels outside).

- Emphasize that the **hub is conceptually full but visually empty**—roots are taught, not drawn, at this stage.

- Remind learners: “We’ll add flows and overlays later—today is the **chassis**.”

Practice Section — Classroom demo tips + QR for basic wheel rotation

Goal: let students feel the wheel’s grammar (cause→effect alternation; 12 rim links) before any overlays. Keep hub clean; read labels outside.

A. 7-minute “Clean Wheel” demo (Plates 5.1–5.3)

1. **Quarter walk (2 min).**
   Teacher traces the four blue pillars and names the four sections out loud: **Past Cause** → **Present Effect** → **Present Cause** → **Future Effect** (no arrows yet). Ask learners to finger-trace the alternation, “cause → effect → cause → effect,” one full lap.

2. **Twelve-name round (3 min).**
   Project Plate 5.3. Read the twelve labels **outside** the rim clockwise, one per beat: *Avijjā … Jarā-maraṇa.* Keep the **hub empty**—roots are taught, not printed, at this stage.

3. **Lock the rules (2 min).**

   Remind: **one overlay per plate** later; today is just chassis recognition (no arrows, bands, or chords yet).

B. Basic wheel rotation (voice drills)

- **Forward (anuloma) preview (60–90 s).**

  Lead a slow call-and-response around the rim (no arrows on the figure yet), to taste the forward *momentum* without teaching it in detail.

- **Reverse (paṭiloma) teaser (30–45 s).**

  From *jarā-maraṇa*, step back a few links verbally to hint at "unwinding," but keep detailed cessation work for later chapters. (Rules above still apply: no overlays on these plates.)

C. Real-time daily-life examples (experience-based)

Use Plate 5.3 on screen while narrating; you are training the **present arc** recognition that will be formalized later.

1. **Sweet taste (pleasant tone).**

   A student sips tea. Name the corridor as it happens: **saḷāyatana** → **phassa** → **vedanā** (pleasant). Pause one breath; simply know "pleasant." Do **not** add "more." (You're planting the habit that will later meet **vedanā** → **taṇhā**.)

2. **Loud horn (painful tone).**

   A sound strikes; the class tags **phassa** → **vedanā** (painful). Hold two easy breaths; let the tone be known and fade. If someone reports "I already tensed up," acknowledge and say, "Good—next round we'll catch it earlier."

*(Why these now? You're building the reflex to notice **vedanā** on the rim before later teaching the C2 hinge explicitly.)*

D. QR for this chapter (projector-friendly; 3–5 min each)

- **QR-V5-01 "Read the Wheel"** — plates 5.1–5.3 walkthrough: four quarters + twelve labels; hub stays clean.

- **QR-V5-07 "Two Flows Aloud"** — gentle forward/reverse recitation preview (still no arrows on clean plates).

- **QR-V5-11 “One overlay per plate”** — shows the later build order so learners expect layering.

(Each QR is a short visual; use at the end as a recap or at the start of the next class.)

E. Micro-log (90-second wrap)

Have students jot three fields in their notebooks (today or tonight):

1. **Door** (eye/ear/nose/tongue/body/mind),

2. **Tone** (pleasant / painful / neutral),

3. **Caught early?** (Y/N; one line on what helped).

You’ll formalize KPIs later; for now, this anchors *seeing vedanā as vedanā* during ordinary moments.

F. Troubleshooting (live in class)

- If learners keep pointing **inside** the wheel, restate: “**Labels live outside; hub is clean.**” Then re-run the twelve-name round.

- If someone asks about the **exit arrow** or **C-links**, smile and say, “Great preview—we add those one-by-one on later plates; today is just the chassis.”

Assessment Pack — Chapter 1 (Clean Plates for Basic Teaching)

Use Plates 5.1–5.3 only. No overlays, arrows, chords, or bands in this chapter. Pāli in italics; hub stays visually clean; labels live outside the rim.

A) True / False (8)

Mark T or F.

1. On clean plates the hub is left empty for visual clarity. **T**

2. The twelve nidāna labels are printed inside the wedges. **F**

3. The four blue pillars quarter the wheel into alternating cause/effect sections. **T**

4. It’s acceptable to show both vaṭṭa and periods on the same plate in Ch. 1. **F**

5. Plate 5.1 includes no labels and no arrows. **T**

6. Plate 5.3 includes the twelve labels placed outside the rim. **T**

7. The exit (paṭiloma) arrow is part of the clean set. **F**

8. “One overlay per plate” is the default rule for all chapters. **T**

B) Fill-in-the-Blank (8)

Complete each sentence with the best term.

1. The **hub** is kept visually clean on the clean plates.

2. The **rim** carries the twelve **nidānas**.

3. All nidāna **labels** sit **outside** the rim.

4. The four **pillars** mark the alternation of **cause** → **effect** around the wheel.

5. In Chapter 1, use **no overlays** and **no arrows**.

6. On Plate 5.1, show **two circles** (inner container, outer chain) and the **four pillars** only.

7. “One overlay per plate” means meanings are added **sequentially** across plates, not **stacked**.

8. Plate 5.2 demonstrates the **hub** detail while keeping it **empty** of printed root labels.

C) Matching (10)

Match the item in Column A to the best description in Column B.

A

1. Plate 5.1

2. Plate 5.2

3. Plate 5.3

4. Pillars

5. Hub

6. Rim

7. Labels

8. Overlays

9. Arrows

10. “Clean set”

B

a) Where nidāna names are placed (outside the circle)

b) Empty center; roots are taught verbally, not printed here

c) Shows twelve link names in order, no flows

d) Quarter the wheel into four sections

e) Not used in Ch. 1; added in later chapters (vaṭṭa/periods/truths etc.)

f) Inner container & outer chain with pillars; no labels

g) The base plates used before teaching movement or bands

h) The ring that holds the twelve wedges

i) Forward/Reverse movement indicators; not shown in Ch. 1

j) Enlarged center circle; demonstrates “keep the hub clean”

Answer Key: 1–f, 2–j, 3–c, 4–d, 5–b, 6–h, 7–a, 8–e, 9–i, 10–g.

D) Label-the-Diagram (Clean Plate)

On a printout of **Plate 5.3**, add only the following (no arrows, no bands):

- Write the twelve Pāli link names **outside** the rim, clockwise, beginning at *Avijjā* and ending at *Jarā-maraṇa*.

- Lightly mark the four quarters (Past Cause, Present Effect, Present Cause, Future Effect) **outside** the wheel.

Scoring (10 pts): +6 correct full nidāna sequence outside rim (0.5 each); +2 correct quartering captions (0.5 each); +2 neatness/placement (outside only; no wedge writing).

E) Short Answer (2)

3–5 sentences each.

1. Why is the **hub** left visually clean in the clean plates?
   Key points: Center stands for roots context; visual emptiness prevents clutter; keeps attention on rim anatomy; roots are taught verbally at this stage.

2. Why must **labels live outside** the rim in this atlas?
   Key points: Preserves wedges for later arrows/overlays; keeps pointing clear; enhances legibility and consistent spatial memory.

Rubric (0–4 each): 4=hits all key points with clear plate references; 3=most points; 2=partial; 1=minimal; 0=off-topic.

F) Scenario Case (1)

A learner asks, "Where is the exit arrow?" during a clean-plate lesson.

Write 4–6 sentences explaining how you respond **using only Plates 5.1–5.3**.

Expected moves: Affirm good curiosity; explain "clean first, movement later"; point to the four quarters (cause/effect alternation); read the 12 names once; state the house rule "one overlay per plate"; promise the exit arrow appears in later plates.

Rubric (0–6): +2 keeps to clean plates; +2 explains layering/one-overlay rule; +2 names quarters and completes a clean rim read.

G) Micro-Log (1)

Tonight, log **one** ordinary moment:

- **Door:** eye / ear / nose / tongue / body / mind
- **Tone:** pleasant / painful / neutral

- **Caught early?** Y/N (one line on what helped)

Credit (0–2): 2=complete + specific; 1=partial; 0=missing.

H) Quick Quiz (5 MCQs)

Circle one.

1. On Plate 5.1, which elements appear?
   a) Twelve labels and arrows
   b) Vaṭṭa bands and periods
   c) Two circles + four pillars only
   d) Exit arrow and C-links

2. Where do nidāna labels go in Chapter 1?
   a) Inside wedges
   b) Outside the rim
   c) Inside the hub
   d) On separate legend only

3. The four pillars primarily indicate:

   a) The three rounds (*vaṭṭa*)

   b) Alternating cause/effect quarters

   c) The two truths

   d) Teacher cue positions

4. Which is **true** for Chapter 1?

   a) Mix overlays to save time

   b) Add exit arrow for motivation

   c) No overlays or arrows are used

   d) Put root labels in the hub

5. The purpose of Plate 5.2 is to:

   a) Teach vaṭṭa bands

   b) Practice reverse recitation

   c) Demonstrate the hub stays visually clean

   d) Label the three connections

Answer Key: 1-c, 2-b, 3-b, 4-c, 5-c.

I) Reflection Ticket (1)

Prompt (1–2 sentences): “What is the **first** thing you will show when introducing the wheel next class, and why?”

Rubric (0–2): 2=names Plate 5.1 or 5.3 and justifies (“clean chassis” / “labels outside”); 1=partial; 0=off-prompt.

Teacher Keys & Remediation Map

- If T/F < 6/8 → re-demo pillars & label placement with Plate 5.1/5.3.
- If Label-the-Diagram < 8/10 → repeat outside-label rule; provide a clean printout and retry.
- If Quick Quiz < 4/5 → assign QR-V5-01 “Read the Wheel” before next class.
- For micro-log gaps → model one live in class (door, tone, caught early).

Takeaway Box — Start clean, add one meaning per plate

- **Begin with the chassis.** Use Plates **5.1–5.3** only: four pillars quarter the wheel; **hub stays clean**; put all **twelve labels outside** the rim. No arrows, bands, chords, or icons yet.

- **Layer in a fixed order.** After the clean set, add overlays **step by step**—never stack: **Rings/Periods → Two Truths → Vaṭṭa → Connections (C1–C3) → Exit path → Twenty Modes**. Keeping overlays separate is a core rule; stacking creates confusion.

- **Name the four sections, not the flows (yet).** Quarter the wheel aloud as **Past Cause → Present Effect → Present Cause → Future Effect**; save forward/reverse arrows for later plates.

- **Preview the live target (just verbally).** Cue students that practice will later center on the **present arc** and the **C2 hinge** (*vedanā → taṇhā*), but keep the art clean today.

- **Exit path comes later.** The **downward exit** is its own overlay; don't put it on the clean plates.

QR to use now: QR-V5-01 "Read the Wheel." (Clean chassis tour: four quarters + twelve labels; hub stays clean.)

Chapter. 2: Ring & Period Legends

1. Orientation: Legends for rings (5 total) and periods (4 kāla); color keys and cues.

What these legends standardize (at-a-glance):

Five rings (center → rim)

1. **Hub (Two roots container + Two Truths cross):** the inner circle shows *avijjā* (ignorance) and *taṇhā* (craving) at the core; the cross carries the labels *samudaya-sacca* (Origin) and *dukkha-sacca* (Suffering).

2. **Nidāna band (12 links):** the twelve are distributed across the quadrants around the hub.

3. **Three vaṭṭas overlay:** Kilesa/Kamma/Vipāka bands overlay the links (for quick coloring/annotation).

4. **Time ring (periods):** a thin outer teaching band for Past Cause, Present Effect, Present Cause, Future Effect.

5. **Outer chain:** *jarā-maraṇa* (ageing-and-death) as the binding rim encircling the wheel.

Four periods (kāla) & their placement

- ① **Past Cause:** *avijjā, saṅkhārā* (top-right).

- ② **Present Effect:** *viññāṇa … vedanā* (bottom-right).

- ③ **Present Cause:** *taṇhā, upādāna, bhava* (bottom-left).

- ④ **Future Effect:** *jāti, jarā-maraṇa* (top-left).

  The four blue “pillars” at 0°, 90°, 180°, 270° quarter the wheel and mark these cause/effect transitions (Cause → Effect → Cause → Effect).

Color keys (for the legends)

- **Periods band:** Past = orange; Present-Effect = green; Present-Cause = blue; Future = pink (use as a thin overlay band).

- **Arrows (teacher copy):** cyclic path = red; exit path = white; āsavas axis / three links = blue. (Keep these consistent across plates and slides.)

Cues (layout discipline)

- **Show one overlay at a time** (e.g., periods band alone; then add vaṭṭa colors) to avoid clutter.

- **Keep nidāna labels outside the rim** for clean arrow lanes.

- **Use the pillars as your verbal "beats"** when narrating ①→②→③→④.

Teacher tagline: "Hub-to-rim = structure; periods band = story." The ring legend tells **what** is where; the periods legend tells **when** and **why** it matters in practice.

Diagram Hook — Plates 5.4–5.6

Plate 5.4 — Ring Anatomy Legend (5 rings, center → rim)

List each ring left-to-right with a one-line function cue:

1. **Two Truths Ring (inner band).** Shows the alternation Cause→Effect that frames the wheel: *Paṭicca* (cause) vs *Samuppāda* (arising/effect). Function: keeps "cause/effect—cause/effect" rhythm visible across the four sections divided by the blue pillars.

2. **Twelve Nidānas Ring.** Places all links in their proper segments by period (e.g., Avijjā–Saṅkhāra in past; Viññāṇa→Vedanā in present effect; Taṇhā–Upādāna–Bhava in present cause; Jāti–Jarā-maraṇa in future).

Function: the core teaching circuit.

3. **Three Vaṭṭas Ring.** Overlays Kilesa-vaṭṭa (Avijjā, Taṇhā, Upādāna), Kamma-vaṭṭa (Saṅkhāra, Bhava), Vipāka-vaṭṭa (the eight results including Viññāṇa…Vedanā and Jāti–Jarā-maraṇa). Function: shows which links are roots, actions, or results.

4. **Temporal Layers Ring.** Encodes the three kāla across the four segments: Past Cause; Present Resultant; Present Causal; Future Resultant. Function: time-mapping for quick reading.

5. **Outer Chain / Binding Rim.** The Jarā-maraṇa "chain" that the wheel runs into; pedagogical cue: when inner supports break, the rim "falls off." Function: dramatic endpoint of dukkha.

Pillars & partitions (draw over all rings): Four thick blue radial lines at 0°, 90°, 180°, 270°; they divide the wheel into the four alternating cause/effect sections. Function: structural "supports" (Saṅkhāra-as-pillars simile).

Plate 5.5 — Four Periods Legend (the "Four Kāla")

Layout cue (quarter wheel): bracket or band each period where it actually lives; anchor each to its nidāna set.

- **Past Cause (Atīta).** Avijjā → Saṅkhāra. (Top-right quadrant.) Function: already done causes.

- **Present Resultant (Paccuppanna, effect).** Viññāṇa → Nāma-rūpa → Saḷāyatana → Phassa → Vedanā. (Bottom-right.) Function: what is being received.

- **Present Causal (Paccuppanna, cause).** Vedanā → Taṇhā → Upādāna → (Kamma-)Bhava. (Bottom-left.) Function: what is being generated now. Note C2 (Vedanā↔Taṇhā) as the primary cut point.

- **Future Resultant (Anāgata).** Jāti → Jarā-maraṇa. (Top-left.) Function: what will be experienced next if not restrained.

Cause/Effect caption: “Due to four pillars there are four sections: (1) Cause, (2) Effect, (3) Cause, (4) Effect. Cause = *Paṭicca*; Effect = *Samuppāda*.” (Place under the legend.)

Three “sandhi” links (thin double-headed arrows at edges):

C1 Saṅkhāra ↔ Viññāṇa (past→present effect); C2 Vedanā ↔ Taṇhā (within present; “primary cut”); C3 Bhava ↔ Jāti (present cause→future). Purpose: show the three junctions that stitch periods together.

QA cross-check (period mapping): The outer-rim “Three Periods” summary in the cycle diagram confirms Past (Avijjā–Saṅkhāra), Present (Viññāṇa–Kamma-bhava), Future (Jāti–Jarā-maraṇa). Use this as a verification callout.

Plate 5.6 — Color Key Table (swatches + grammar)

Make a compact 2-column table: **Element** | **Color/mark & meaning**.

- **Cyclic Path arrow** | **E53935** (curved, encircling 1→11 o’clock): saṃsāric flow.
- **Exit / Nirodha path** | **FFFFFF** (down from Vedanā at 6 o’clock): cessation vector.
- **Āsavas Axis & 3 Links** | **1976D2** (vertical axle; C1/C2/C3 double-headed arrows): “axle/links” family.
- **Period Bands** | Past **(light orange)**; Present Effect **(green)**; Present Cause **(blue)**; Future **(pink)** — the banding that rides over the temporal ring. Include a tiny 4-chip swatch row.
- **Pillars/Supports** | **Blue** radial lines at 0°/90°/180°/270°; divide periods.

Teacher note (mini-legend footer): “Double-headed = connectors (C1/C2/C3). Curved red = cyclic. White = exit. Axis = Āsavas.”

Production cues (for all three plates)

- Keep nidāna labels in their correct segments; do not redraw “illegal” skips (e.g., Phassa→Taṇhā). Use your red-cross overlay on the teacher copy only.

- Place the four period brackets/bands exactly on the quadrants described above; this matches both the explanation sheet and the cycle diagram summary.

- Caption the pillars explicitly as “Saṅkhāra as pillars/supports” to land the simile.

Why these hooks work: They let a reader “read” the wheel at a glance—what ring they’re looking at, which period they’re in, and how the arrows behave—before diving into text. That matches Mogok’s classroom emphasis on time-mapping, supports, and the two paths (cycle vs. cessation).

Doctrinal Core — Ring functions (innermost → outer) & period mapping (receive vs restrain)

Ring functions (innermost → outer)

1. **Two-Truths ring (inner band).** Makes the alternation explicit: **Cause = *Paṭicca***; **Effect = *Samuppāda***; quadrants ①&③ carry *Samudaya-sacca* (origin/cause), ②&④ carry *Dukkha-sacca* (effect).

2. **Twelve-nidāna ring.** Places each link in its correct quadrant: ① *avijjā, saṅkhārā*; ② *viññāṇa … vedanā*; ③ *taṇhā, upādāna, (kamma-)bhava*; ④ *jāti, jarā-maraṇa*.

3. **Three-vaṭṭa ring.** Shows the cycle as **defilements (kilesa)**, **action (kamma)**, and **result (vipāka)** distributed across the structure (used for "what is root / what is deed / what is fruit").

4. **Temporal (kāla) ring.** Encodes periodization so the same links are read by time/section: Past Cause → Present Effect → Present Cause → Future Effect.

5. **Outer chain (binding rim).** *Jarā-maraṇa* as the encircling boundary—the "chain" simile that the cycle runs into; pedagogical focus for "what is bound."

(Structural note: the four blue pillars quarter the wheel so these rings read as ① Cause, ② Effect, ③ Cause, ④ Effect—"Cause and Effect, Cause and Effect.")

Period mapping (receive vs restrain)

- ① **Past Cause (atīta-hetu):** *avijjā, saṅkhārā.* These are prior causes; they are not the field of present restraint but the background momentum.

- ② **Present Effect (paccuppanna-phala):** *viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā.*
  Practice cue: ***receive/know***—this is the lived **vipāka** stream to be observed at the six doors.

- ③ **Present Cause (paccuppanna-hetu):** *taṇhā → upādāna → (kamma-)bhava.*
  Practice cue: ***restrain/cut***—training acts **here** so today's causes don't project tomorrow's result. The **primary hinge (C2)** is *vedanā → taṇhā*; cessation is shown as **vedanā-nirodha → taṇhā-nirodha**.

- ④ **Future Effect (anāgata-phala):** *jāti → jarā-maraṇa.* What will be experienced if ③ is not restrained.

Three stitching links (sandhi) to teach with the periods:

C1 **saṅkhāra ↔ viññāṇa** (Past → Present-Effect), C2 **vedanā ↔ taṇhā** (within Present: *primary cut*), C3 **bhava ↔ jāti** (Present-Cause → Future).

One-line recap for class:

② receive (vipāka); ③ restrain (cut C2); ① past is done; ④ is avoided when ③ is cut.

Practice Section — Legend-guided teaching & QR period-band demos

A) 5–7 min classroom micro-lesson (uses Plates 5.4–5.6)

1. ***Point & name (30–45s).*** *Trace the four blue pillars that quarter the wheel; name the four sections as Cause → Effect → Cause → Effect ("Paṭicca…Samuppāda").*

2. ***Show only the Period Band (60–90s).*** *Bracket each kāla in place: ① avijjā–saṅkhāra, ② viññāṇa…vedanā, ③ taṇhā–upādāna–bhava, ④ jāti–jarā-maraṇa. Read clockwise once.*

3. ***"Receive vs restrain" cue (60s).*** *Say: "We **receive/know** ② (present **effect**), we **restrain/cut** in ③ (present **cause**)—watch the hinge from vedanā → taṇhā (C2)."*

4. ***Tie to similes (30s).*** *Point once to: axis (āsavas), container (avijjā–taṇhā), pillars (saṅkhāra), chain (jarā-maraṇa).*

B) Real-time daily-life drills (legend in hand)

Drill 1 — Phone ping (ear-door).

*Step 1: "② **Receive**" the stream viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā—label the feeling.*

*Step 2: "③ **Restrain**" at the C2 hinge—do not let vedanā tip into taṇhā; hold clarity.*

Drill 2 — Coffee aroma (nose-door).

Read ② (receive the pleasant vedanā), then guard ③ (no reach toward taṇhā/upādāna). Same legend call-outs.

Drill 3 — Itch (body-door).

Name contact→feeling cleanly (②), then relax around it; don't build ③ (bhava).

*Teacher tip: Close each drill with one sentence: "② was **vipāka** I knew; ③ was **cause** I didn't ignite."*

C) Satipaṭṭhāna insert (90s)

- ***Vedanānupassanā**: label pleasant/unpleasant/neutral as they arise; see impermanence; don't let it morph into craving (break C2).*

- ***Cittānupassanā**: know mind-states directly after contact/feeling.*

D) QR "Period Band Demo" — 3-shot storyboard (≤45s total)

Shot 1 (12s) *— Wheel dimmed; only the Period Band pulse ①→②→③→④ with captions "Cause / Effect / Cause / Effect." VO: "Pillars quarter the wheel; Paṭicca (cause) alternates with Samuppāda (effect)."*

Shot 2 (18s) *— Highlight ② list then fade to the hinge; show a thin double-headed arrow "C2: vedanā ↔ taṇhā." VO: "② is* ***received****; at the hinge, do not cross into ③."*

Shot 3 (12–15s) *— Briefly show exit arrow with caption "vedanā-nirodha → taṇhā-nirodha"; end on the four similes (axis/container/pillars/chain).*

> *Production note (on-screen text only, no extra overlays): use the same legend plates; don't stack new graphics during the VO pass. (Anchors remain the period band + C2 label drawn from the wheel explanation.)*

E) One-minute "legend trace" script (teacher)

- *"This quarter is ②* ***Present Effect*** *(I* ***receive*** *it); next is ③* ***Present Cause*** *(I* ***restrain*** *it at C2). If not restrained, ④* ***Future Effect*** *ripens; all sits on ①* ***Past Cause*** *already done."*

F) Micro-log (exit ticket; 30–60s)

- *Door (eye/ear…mind) → phassa →* ***vedanā*** *(pleasant/neutral/painful).*

- *Did C2 ignite?* ***Y/N****.*

- *If "N", note the move used (labeling, relaxing, dispassion). (Optional KPI: "re-center <20 s".)*

G) Coach's checklist (for the teacher copy)

- ***Teacher script rehearsed*** *(vedanā→taṇhā);* ***group reflection prompts*** *ready.*

- *Keep quadrants correct; call the three connectors C1/C2/C3 by name when pointing.*

Why this works: *It uses the* ***period band*** *to time-locate experience (② vs ③), then turns the* ***C2 hinge*** *into a lived intervention—exactly where Mogok places classroom practice.*

Assessment Pack — Rings & Periods Legends (Ch. 2, pp. 51–100)

A) True / False (10)

Mark T/F.

1. *The four blue pillars divide the wheel into four sections that alternate Cause → Effect → Cause → Effect.*

2. *Quadrant 1 (Past Cause) contains avijjā and saṅkhārā.*

3. *Quadrant 2 (Present Effect) runs from viññāṇa through vedanā.*

4. *Quadrant 3 (Present Cause) is taṇhā → upādāna → (kamma-)bhava.*

5. *Quadrant 4 (Future Effect) is jāti → jarā-maraṇa.*

6. *The outer large circle is the binding **chain** (jarā-maraṇa).*

7. ***C2** is the connector between vedanā and taṇhā and is marked as the primary cut.*

8. ***C1** links saṅkhāra ↔ viññāṇa (Past → Present Effect).*

9. ***Kamma-vaṭṭa** consists of saṅkhāra and bhava.*

10. *The exit path arrow descends from **vedanā** around six o'clock.*

B) Fill-in-the-blank (10)

Supply the missing term(s).

1. *Cause is **Paṭicca**; Effect is **Samuppāda**.*
2. *Q1 Past Cause: avijjā → **saṅkhārā**.*
3. *Q2 ends at **vedanā**.*
4. *Q3 Present Cause includes taṇhā, **upādāna**, bhava.*
5. *Q4 Future Effect: **jāti** → jarā-maraṇa.*
6. *C1: saṅkhāra ↔ **viññāṇa**.*

7. *Kilesa-vaṭṭa items: avijjā, **taṇhā**, upādāna.*

8. *Kamma-vaṭṭa: **saṅkhāra** and bhava.*

9. *Vipāka-vaṭṭa includes **vedanā** (among the eight results).*

10. *The upward central arrow = **axis (āsavas)**.*

C) Matching (12)

Match column A → B by writing the correct letter.

A (items)

A. Four pillars

B. Outer big circle

C. Inner small circle

D. C2 connector

E. C1 connector

F. C3 connector

G. Curved cyclic arrow

H. Exit path arrow

I. Past Cause

J. Present Effect

K. Present Cause

L. Future Effect

B (answers)

1. *Chain/binding, jarā-maraṇa (rim)*

2. *Container/vessel (avijjā–taṇhā)*

3. *Quarter the wheel (Cause/Effect/ Cause/Effect)*

4. *vedanā ↔ taṇhā (primary cut)*

5. *saṅkhāra ↔ viññāṇa*

6. *bhava ↔ jāti*

7. *Saṃsāric flow around the rim*

8. *Downward from vedanā (~6 o'clock)*

9. *avijjā → saṅkhāra*

10. *viññāṇa … vedanā*

11. *taṇhā → upādāna → bhava*

12. *jāti → jarā-maraṇa*

D) Label-the-Diagram (rings / periods)

On the wheel:

1. *Label the five rings (center→rim):* ***Two Truths***, ***12 Nidānas***, ***Three Vaṭṭas***, ***Temporal periods band***, ***Chain (jarā-maraṇa)***.

2. *Bracket the four period segments in place:* ***Past Cause (Q1)***; ***Present Effect (Q2)***; ***Present Cause (Q3)***; ***Future Effect (Q4)***. *Mark* ***C1, C2, C3*** *with double-headed arrows, and show the* ***exit*** *arrow from vedanā.*

Rubric (10 pts): rings (5), periods (4), exit/C-links (1).

E) Short Answer (3)

1. *Why does the wheel alternate Cause and Effect by quadrant? Use Paṭicca/Samuppāda terms. (3–4 sentences)*

2. *Name the three* ***vaṭṭa*** *and list which nidānas belong to each. (Kilesa/Kamma/Vipāka)*

3. *What is **C2**, and why is it highlighted in teaching and practice? (2–3 sentences)*

F) Scenario Case (1)

A phone notification pops up (eye/ear-door). You notice a pleasant tone.

a) Identify the period band(s) currently active and list the links involved before the hinge.

b) State the hinge and the correct intervention.

c) If restraint fails, which quadrant ripens next?

*Expected elements: Q2 present effect (viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā), **C2: vedanā** ↔ **taṇhā** (cut here), otherwise Q3 causes → Q4 ripens.*

G) Micro-log (1)

*"Door → contact → **feeling** (tone) → **C2 guarded?** Y/N → if Y, note how (label/relax/dispassion)."*

H) Quick Quiz (5)

1. *Which quadrant houses **nāma-rūpa**?*

2. *Which connector links **Present Cause** → **Future Effect**?*

3. *In the similes, **saṅkhāra** are like what part of a wheel?*

4. *What does the **outermost ring** depict?*

5. *Where does the **exit** arrow initiate on the wheel? (name the link/position)*

I) Reflection Ticket (1)

*In 2–3 sentences, describe one moment today when you clearly recognized **Q2 present effect** and either **held** the C2 cut or watched what happened when you didn't. (Tie your note to one of the six doors.)*

Answer Key (for teacher)

T/F: *1 T; 2 T; 3 T; 4 T; 5 T; 6 T; 7 T; 8 T; 9 T; 10 T.*

Fill-ins: *1 Paṭicca / Samuppāda; 2 saṅkhārā; 3 vedanā; 4 upādāna; 5 jāti; 6 viññāṇa; 7 taṇhā; 8 saṅkhāra; 9 vedanā; 10 axis (āsavas).*

Matching: *A→3; B→1; C→2; D→4; E→5; F→6; G→7; H→8; I→9; J→10; K→11; L→12.*

Short answers (essentials):

*— 1: Four pillars quarter the wheel; sections alternate **Cause (Paṭicca) / Effect (Samuppāda)**.*

*— 2: **Kilesa:** avijjā, taṇhā, upādāna. **Kamma:** saṅkhāra, bhava. **Vipāka:** viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, jāti, jarā, maraṇa.*

*— 3: **C2** = vedanā ↔ taṇhā, highlighted as the **primary cut** in practice.*

***Scenario:** Q2 stream named; hinge at C2; restraint prevents Q3→Q4 roll-on.*

***Quick Quiz:** 1 Q2; 2 C3 (bhava ↔ jāti); 3 spokes/pillars; 4 chain / jarā-maraṇa boundary; 5 from vedanā (~6 o'clock).*

Takeaway Box — "Legends clarify: quick reference for class"

- ***What the legends do:** The **Ring Legend** fixes roles (hub→rim) and similes so the picture is readable at a glance: **inner container** = avijjā/taṇhā; **pillars** = saṅkhāra; **axis** = āsavas; **exit** = nirodha path; **outer rim** = jarā-maraṇa chain. Keep these symbols consistent on every plate.*

- ***Four periods at a glance:** The **Period Legend** shows that the wheel is quartered by blue **pillars** into alternating **Cause/Effect** sections: ① Past Cause (avijjā, saṅkhārā), ② Present Effect (viññāṇa…vedanā), ③ Present Cause (taṇhā, upādāna, bhava), ④ Future Effect (jāti, jarā-maraṇa). Label Cause = Paṭicca, Effect = Samuppāda.*

- ***Practice grammar (use the color key):*** *Calm bands =* ***results to receive*** *(**vipāka**: 3–7, 11–12); bright bands =* ***causes to restrain*** *(1–2, 8–10). Always accent the live hinge **7→8 (vedanā→taṇhā)** as the cut-point.*

- ***Teacher move (one breath):*** *"Read **layers** to know **where you are**, read **periods** to know **what to do**: **observe** ② (present effect), **restrain** ③ (cut 7→8), **understand** ① & ④ as seeds/harvest."*

- ***Production reminder:*** *Put a **Rounds & Periods legend on every figure**, keep term placement/color coding identical, and **accent the 7→8 hinge** so students instantly see "receive vs restrain."*

Bottom line for class: *Legends turn the wheel into a working map—**look up ring = role**, **look up period = task**—so learners can point to any wedge and know whether to **receive**, **restrain**, or **exit**.*

Ch. 3 — Vaṭṭa & Two Truths Overlays (pp. 101–150)

1) Orientation

- *Teach **one overlay per plate**: either the **three rounds (vaṭṭa)** or the **Two Truths** ring—never stacked.*

- *Keep the **base wheel clean** (hub + rim with 12 links, labels outside). No time-bands, no connections (C1/C2/C3) while introducing these overlays.*

- *Aim: give learners two complementary literacies:*

    - ***Truths = what** (cause vs effect).*

    - ***Vaṭṭa = which kind** (defilement vs action vs result).*

2) Diagram Hook — Plates 5.7–5.9

- ***Plate 5.7 — Vaṭṭa Overlay Legend***
  A single band above the rim showing three zones:

    - ***Kilesa-vaṭṭa**: Avijjā (1), Taṇhā (8), Upādāna (9).*

    - ***Kamma-vaṭṭa**: Saṅkhāra (2), (Kamma-)Bhava (10).*

    - ***Vipāka-vaṭṭa**: Viññāṇa → Nāma-rūpa → Saḷāyatana → Phassa → Vedanā (3–7), Jāti, Jarā-maraṇa (11–12).*

*Notes: Vipāka has **eight** items—prime the pedagogy: "**Receive results, restrain causes.**"*

- ***Plate 5.8 — Two Truths Overlay***

  *An **innermost ring** split by the four segments:*

  - ***Samudaya-sacca** (cause) = Segment ① **Past Cause** + Segment ③ **Present Cause**.*

  - ***Dukkha-sacca** (effect) = Segment ② **Present Effect** + Segment ④ **Future Effect**.*

    *Notes: Teach this as **ring-level** reading; keep link labels outside the rim.*

- ***Plate 5.9 — Combined Key (off-wheel table)***

  *A summary **table page** (no overlays drawn on the wheel) listing the mappings side-by-side for quick reference.*

3) Doctrinal Core

3.1 Three Rounds (Vaṭṭa)

- ***Kilesa-vaṭṭa (defilements):** 1 Avijjā, 8 Taṇhā, 9 Upādāna.*

- ***Kamma-vaṭṭa (actions):*** *2 Saṅkhāra, 10 (Kamma-)Bhava.*

- ***Vipāka-vaṭṭa (results):*** *3–7 (Viññāṇa → Nāma-rūpa → Saḷāyatana → Phassa → Vedanā), 11 Jāti, 12 Jarā-maraṇa.*

- ***Why it matters:*** *the* ***imbalance (8 results vs 5 causes)*** *makes the training intuitive—****bear*** *what has ripened (Vipāka),* ***cut*** *fresh causes (Kilesa/Kamma), especially at the* ***vedanā*** *→* ***taṇhā*** *hinge (C2).*

3.2 Two Truths (Sacca-dve)

- ***Samudaya-sacca (origin):*** *all causal segments (① & ③).*

- ***Dukkha-sacca (suffering):*** *all resultant segments (② & ④).*

- ***Four Tasks cue:*** *Dukkha → to be* ***fully understood****; Samudaya → to be* ***abandoned****. (Nirodha/Magga come later in the series.)*

4) Practice Section — Overlay Teaching Sequence (+ real-time drill)

4.1 10–12 minute classroom flow

1. ***Truths first (Plate 5.8):*** *Point to segment bands and have learners call them out: "**Samudaya**" at ①+③, "**Dukkha**" at ②+④. Add Four-Tasks tags: **understand** (②/④), **abandon** (①/③).*

2. ***Switch to Vaṭṭa (Plate 5.7):*** *Trace Kilesa → Kamma → Vipāka. Ask: "Where do we **choose**? Where do we **bear**?" Expected pattern: choose/curb in ①/③; bear/understand in ②/④.*

3. ***Bridge verbally (no new overlay):*** *"Truths tell **what**; vaṭṭa tells **which kind**. Together they show **where to work**."*

4.2 QR "vaṭṭa rotation" drill (experience-based learning)

- ***Trigger (daily life):*** *A pleasant phone ping while working.*

- ***Walkthrough:*** *Ear-door → **Phassa** → **Vedanā** (Vipāka / ② Dukkha). Pause and **name the tone** (pleasant). Stay with it **without** flipping to **Taṇhā** (Kilesa / ③ Samudaya). If intention starts moving, notice **Kamma** gearing up—relax the chest/hand, return to feeling as felt.*

- ***Label out loud (soft):*** *“Vipāka… still Vipāka… (no Kilesa)… no Kamma.”*

- ***Log (one line):*** *“Ping at 3:10 pm — pleasant vedanā received;* ***no taṇhā****; urge faded in ~4 s.”*

5) Assessment Pack

Use Plates 5.7–5.9 visuals. Keep ***one overlay per plate****.*

A) True/False (8)

1. *Avijjā, Taṇhā, Upādāna are Kilesa-vaṭṭa.* ***T***

2. *Saṅkhāra and (Kamma-)Bhava belong to Kamma-vaṭṭa.* ***T***

3. *Jāti and Jarā-maraṇa are Vipāka-vaṭṭa.* ***T***

4. *Samudaya-sacca spans segments ① and ③.* ***T***

5. *Dukkha-sacca spans segments ② and ④.* ***T***

6. *It is best practice to stack vaṭṭa and Two Truths overlays on one diagram.* ***F***

7. *"Receive results, restrain causes" summarizes the training emphasis.* ***T***

8. *The vedanā → taṇhā pivot is a Kamma-vaṭṭa transition.* ***F*** *(it's Kilesa ignition unless restrained).*

B) Fill-in-the-blank (8)

1. *Kilesa-vaṭṭa =* ***Avijjā, Taṇhā, Upādāna****.*

2. *Kamma-vaṭṭa =* ***Saṅkhāra, (Kamma-)Bhava****.*

3. *Vipāka-vaṭṭa includes* ***Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā, Jāti, Jarā-maraṇa****.*

4. *Samudaya ring segments =* ① **+** ③*.*

5. *Dukkha ring segments =* ② **+** ④*.*

6. *The live hinge for restraint is **Vedanā** → **Taṇhā**.*

7. *In teaching sequence, introduce **Two Truths** ring **before** the vaṭṭa band.*

8. *We **receive** (bear/understand) **Vipāka**, and **restrain Kilesa/Kamma**.*

C) Matching (10)

Match each link to its vaṭṭa:

*1 Avijjā → **Kilesa***

*2 Saṅkhāra → **Kamma***

*3 Viññāṇa → **Vipāka***

*4 Nāma-rūpa → **Vipāka***

*5 Saḷāyatana → **Vipāka***

*6 Phassa → **Vipāka***

*7 Vedanā → **Vipāka***

*8 Taṇhā → **Kilesa***

*9 Upādāna → **Kilesa***

*10 (Kamma-)Bhava → **Kamma***

D) Label-the-diagram

- ***Plate 5.7:*** *Circle the* ***eight*** *Vipāka wedges; underline Kilesa and Kamma wedges.*

- ***Plate 5.8:*** *Shade segments ①/③ as* ***Samudaya*** *and ②/④ as* ***Dukkha*** *(ring-level).*

E) Short Answer (2)

1. *Why is vedanā the best live intercept? → It is* ***result*** *already present; the flip to* ***cause*** *(taṇhā) can still be prevented.*

2. *How do truths and vaṭṭa complement? → Truths classify* ***cause/effect****; vaṭṭa classifies* ***defilement/action/result****—together they show* ***what is happening*** *and* ***what to do****.*

F) Scenario Case (1)

"The snack scroll." *You open a short video and feel a pleasant buzz (Vipāka/②). Describe, in one paragraph, how you: (a) receive vedanā without* ***taṇhā*** *(no Kilesa), (b) keep hands still to avoid* ***Kamma****, and (c) note the fade of urge (Vipāka settling). End by naming which segments/truths you stayed within.*

G) Micro-Log (1)

Three-line truths log (today):

1. ***What was true?*** *(event + vedanā)*

2. ***What task?*** *(understand / abandon)*

3. ***What completed?*** *(urge eased / no clinging)*

H) Quick Quiz (5)

1. *Which ring holds the Two Truths? →* ***Innermost ring.***

2. *Name Kamma-vaṭṭa items. →* ***Saṅkhāra, (Kamma-)Bhava.***

3. *Which segments are Dukkha? →* ***②*** ***&*** ***④.***

4. *State the training slogan. →* ***Receive results, restrain causes.***

5. *At which pivot is C2 taught? →* ***Vedanā → Taṇhā.***

6) Takeaway Box

Overlays add depth—teach one at a time.

Two Truths build ***cause/effect*** *literacy; Vaṭṭa builds* ***defilement/action/result*** *literacy. Keep them separate on plates; integrate them in your* ***speech and drills****.*

Plate 5.9 — Combined Key (ready-to-drop table)

Overlay	***Group***	***Items on the Wheel***
Vaṭṭa	***Kilesa***	*1 Avijjā; 8 Taṇhā; 9 Upādāna*
	Kamma	*2 Saṅkhāra; 10 (Kamma-)Bhava*
	Vipāka	*3 Viññāṇa; 4 Nāma-rūpa; 5 Saḷāyatana; 6 Phassa; 7 Vedanā; 11 Jāti; 12 Jarā-maraṇa*

Two Truths	***Samudaya-sacca (cause)***	*Segment* ① ***Past Cause*** + *Segment* ③ ***Present Cause***
	Dukkha-sacca (effect)	*Segment* ② ***Present Effect*** + *Segment* ④ ***Future Effect***

1) Orientation — what these overlays are (and how to show them)

- *We use **two distinct overlays** on the clean Mogok wheel:*

    1. *the **Three Rounds (vaṭṭa)**—Kilesa (avijjā, taṇhā, upādāna), Kamma (saṅkhāra, (kamma-)bhava), and Vipāka (viññāṇa…vedanā, jāti, jarā-maraṇa);*

    2. *the **Two Truths** ring—**Samudaya-sacca** (cause) and **Dukkha-sacca** (effect).*

- ***Where they live on the diagram.** The **Two Truths are placed on the innermost ring** and divide the wheel by segments: **Samudaya** spans Segments ① **Past Cause** + ③ **Present Cause**, while **Dukkha** spans ② **Present***

Effect* + ④ *Future Effect.

- ***Core reading logic.*** *The four sections—**Cause** → **Effect** → **Cause** → **Effect**—are fixed by the pillars; in this chapter we overlay either **vaṭṭa** (kind: defilement/action/result) or **truths** (task: cause/effect) on top of that base.*

- ***One overlay per plate (non-negotiable).*** *Show **either** the vaṭṭa band **or** the Two Truths ring—**do not stack them on the same slide**; this avoids collisions of visual meaning and keeps first-pass teaching clean.*

- ***Practice implication (why this matters).*** *Truths tell **what** is present (cause/effect), vaṭṭa tells **which kind** (kilesa/kamma/vipāka); together they guide the learner to **receive results** (Vipāka; know/understand) and **restrain causes** (Kilesa/Kamma; abandon), especially at the vedanā→taṇhā hinge.*

2) Diagram Hook — Plates 5.7–5.9 (Vaṭṭa & Two Truths)

Plate 5.7 — Vaṭṭa Overlay Legend (one overlay only)

What the plate shows

- *A clean wheel with wedge **fills** indicating the **three rounds (vaṭṭa)**—no other overlays on this plate.*

- ***Kilesa-vaṭṭa*** *(round of defilements): avijjā (1), taṇhā (8), upādāna (9).*

- ***Kamma-vaṭṭa*** *(round of action): saṅkhārā (2), (kamma-)bhava (10).*

- ***Vipāka-vaṭṭa*** *(round of result): viññāṇa (3) … vedanā (7), jāti (11), jarā-maraṇa (12).*

- *Keep to the* ***overlay hygiene****: vaṭṭa is a* ***wedge-fill layer only****; don't combine with time bands or truths ring here. (Add a subtle "two roots" badge around avijjā/taṇhā if desired.)*

Legend callouts (camera-ready)

- *Color key (teacher standard): Kilesa = one family; Kamma = second; Vipāka = neutral/cool range; use consistently across media.*

- *"Most fundamental round is* ***kilesa****" (use this line in the caption).*

- *Quadrant reminder (thin labels at rim): (1) Past Cause, (2) Present Effect, (3) Present Cause, (4) Future Effect.*

Teacher patter (15–30 sec)

> *"This plate only teaches the **three rounds**. We 'read' which **round** a report sits in before doing anything else." (Reinforce that ②+④ are to be received wisely; ①+③ are to be restrained/abandoned—saved for Plate 5.8.)*

Plate 5.8 — Two Truths Overlay (one overlay only)

What the plate shows

- *A **thin inner ring** labeled with the **Two Noble Truths**:*
    - ***Samudaya-sacca** (Truth of Origin) over **segments** ① **+** ③ (Past Cause + Present Cause).*
    - ***Dukkha-sacca** (Truth of Suffering) over **segments** ② **+** ④ (Present Effect + Future Effect). Leave wedges unfilled on this plate.*

- *Optional inset: show **truth-to-truth "connections"** the Sayadaw points out (e.g., ①→②, ②→③, ③→④) for dialogue prompts.*

Legend callouts (camera-ready)

- *Micro-table: "Which links fall under which truth right **now**?" (Vipāka band 3–7 sits under **Dukkha**; taṇhā-upādāna-bhava under **Samudaya**.)*

- *Reminder label: "Do **not** mix truths ring with vaṭṭa fills; each gets its own plate."*

Teacher patter (15–30 sec)

*"This plate trains **duties**: in **Dukkha** zones we **know/fully understand**; in **Samudaya** zones we **abandon**—we'll act on this when we overlay practice."*

Plate 5.9 — Combined Key (reference legend; not an overlay plate)

What the plate shows

- *A compact **legend panel** that lists, not layers, the keys used across plates:*

    1. ***Vaṭṭa membership** for all 12 links (kilesa/kamma/vipāka).*

    2. ***Two Truths mapping** (①+③ = Samudaya; ②+④ = Dukkha).*

    3. ***Three Connections (sandhi)**: C1 saṅkhārā ↔ viññāṇa; C2 vedanā ↔ taṇhā (**primary cut**); C3 bhava ↔ jāti.*

    4. ***Four pillars** (the saṅkhāra spokes) and **arrow grammar** (cyclic vs exit; axis).*

    5. ***Overlay hygiene + illegal arrows** note (e.g., never draw phassa→taṇhā skipping vedanā).*

Mini-matrix (print on the key)

- *Row per nidāna; columns: **Link**, **Vaṭṭa**, **Truth-segment** (①/②/③/④). (This matrix consolidates Plates 5.7 & 5.8 for quick cross-checking while teaching.)*

Teacher patter (15–30 sec)

*"Use this **key** off to the side while teaching **one overlay at a time** on the big plate. If learners ask across-overlay questions, answer from this key rather than crowding the main figure."*

Cross-checks to Mogok sources

- ***Vaṭṭa membership** and **present-result band (3–7)** align with the standard Mogok placements and stream narration.*

- ***Two Truths inner ring** and quadrant mapping are used precisely as shown in the visual aid/analysis materials.*

- ***Practice hinge** remains C2 (vedanā→taṇhā)—flagged as the **live cut** in the connections legend.*

Why these hooks work (Mogok pedagogy)

- *Isolating **vaṭṭa** clarifies **what round** the report is in before assigning a **truth-duty** (know vs abandon). Then, the **Combined Key** lets teachers answer cross-overlay questions without visually overloading the main diagram.*

Production note

- *Keep Plates **5.7** and **5.8** visually spare (only their respective overlay). The **5.9** key can be printed as a margin card or slide footer pop-up. (Follow the color canon and arrow grammar consistently across all plates.)*

3) Doctrinal Core — Vaṭṭa & Two Truths

A. Three Rounds (vaṭṭa): clean mapping for Mogok's wheel

***Definition.** In Mogok's system the 12 links are grouped into three "rounds" (vaṭṭa): **kilesa-vaṭṭa** (defilements), **kamma-vaṭṭa** (actions), and **vipāka-vaṭṭa** (results). The visual teaching aid renders each round as an overlay band spanning its links, with distinct border styles (solid/dashed/dotted) and labels in Pāli/English.*

- ***Kilesa-vaṭṭa (defilements):** 3 factors—**avijjā**, **taṇhā**, **upādāna** (distributed across Segments 1 & 3 in the wheel). Function: fuels doing. Practice task: **abandon** (pajahati) the defilement in real-time.*

- ***Kamma-vaṭṭa (action):** 2 factors—**saṅkhāra** and **(kamma-)bhava**. Visually: dashed purple band connecting the two hubs of "doing". Function: intentional speech/body/mind that plants seeds. Practice task: **restrain / purify***

intention and deed.

- ***Vipāka-vaṭṭa (result):*** *8 factors—**viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā** (present result) + **jāti, jarā-maraṇa** (future result) **plus upapatti-bhava (rebirth-process becoming)**, which Mogok teaching counts as resultant per the Visuddhimagga split of "becoming" into **kamma-process** vs **rebirth-process**. Function: outcomes that are "met" now or later. Practice task: **know / endure** result wisely (ñāṇa-paṭisaṃvedī).*

Quick diagnostic (teacher prompt): *"Heat in the mind = kilesa; intending/doing = kamma; hit by an effect = vipāka." Then **map** to a DO link and **choose the lever** (abandon / restrain / know).*

B. Two Truths (sacca) overlay: what each quadrant teaches

*Mogok's wheel carries a slim **sacca ring** that labels each teaching band as **Samudaya-sacca** (Origin) or **Dukkha-sacca** (Suffering). The cross-pillars divide the wheel into alternating **Cause** → **Effect** → **Cause** → **Effect**; **Cause** is paṭicca, **Effect** is samuppāda:*

- ***Segment 1 — Past Cause = Samudaya-sacca** (origin via **avijjā, saṅkhāra**; also the "seed" band).*

- ***Segment 2 — Present Effect = Dukkha-sacca*** *(the* ***five present results*** *from* ***viññāṇa*** *→* ***vedanā****; where we observe khandhas arising/passing).*

- ***Segment 3 — Present Cause = Samudaya-sacca*** *(the* ***engine****:* ***taṇhā*** *→* ***upādāna*** *→* ***(kamma-)bhava*** *creating new causes).*

- ***Segment 4 — Future Effect = Dukkha-sacca*** *(projected results:* ***jāti, jarā-maraṇa****, with the rebirth-process accounted for under vipāka).*

Practice implication in Mogok talks. *Meeting effects as* ***dukkha-sacca*** *and knowing them precisely is already Magga-sacca at work; cutting* ***samudaya*** *(craving/clinging) ends the spin. This is why instruction constantly returns you to* ***vedanā*** *→* ***taṇhā*** *as the pivot:* ***"When in doubt, return to feeling known as feeling."***

- *Mogok explicitly frames "our connections of deaths" as* ***Dukkha-sacca*** *to be fully known; knowing dukkha is the* ***Path-knowledge*** *doing its job.*

- *As disenchantment deepens,* ***dukkha-sacca disappears****; "dukkha-nirodho nibbānaṃ" is realized.*

C. Why the overlay matters (teaching logic)

- ***One overlay at a time.*** *The diagram set treats vaṭṭa and sacca as* ***separate thin rings*** *so teachers can reveal layers without clutter, rehearsing the two flows aloud (arising/cessation).*

- ***Counts you can recite.*** *“3-2-8” for the three rounds; “2-5-3-2” for the truths/time quadrants (2 past causes; 5 present effects; 3 present causes; 2 future effects).*

- ***Cessation hook.*** *The overlay makes the* ***cut-points*** *obvious: middle break* ***vedanā-nirodha → taṇhā-nirodha****; end-break* ***jarā-maraṇa insight****.*

D. QA cross-checks (Mogok → Commentarial → Companion texts)

- *The* ***vaṭṭa overlay*** *(3-2-8) and* ***Cause/Effect alternation*** *are specified in the* ***Visual Teaching Aid*** *and its* ***Explanation****.*

- *The* ***split of “bhava”*** *underpinning the* ***8 vipāka*** *count follows* ***Visuddhimagga*** *usage (kamma-process vs rebirth-process), echoed in our training notes so teachers don’t mis-place effort.*

- *The chapter materials explicitly **source** the mapping to **U Hla Myint** and **U Than Daing**'s manuals (the Introduction file flags both as base texts for this diagram and overlay method).*

- ***Mogok talks** repeatedly anchor **Dukkha-sacca** in the present-effect band and **Samudaya-sacca** in the craving/clinging engine, matching the overlay labels.*

Equation to memorize.

***vaṭṭa = kilesa** → **kamma** → **vipāka** (abandon → restrain/purify → know/endure).*

Author's note (for plates 5.7–5.9):** Use these doctrinal anchors to caption each overlay plate: (i) **Vaṭṭa Overlay Legend** with 3-2-8 mapping and tasks; (ii) **Two Truths Overlay** labeling quadrants; (iii) **Combined Key** that ties **vedanā→taṇhā** as the hinge between **Dukkha-sacca** and **Samudaya-sacca.

4) Practice Section — Overlay teaching sequence + QR "vaṭṭa rotation" drills

A. Overlay teaching sequence (10–12 minutes, one overlay per plate)

1. ***Truths first (Plate 5.8). On the clean wheel, show only the inner Two Truths ring: cue learners to call out Samudaya-sacca on Segments ① + ③ and Dukkha-sacca on ② + ④; keep link labels outside the rim.***

This introduces the duty contrast (cause to be abandoned, effect to be understood) without other layers.

2. ***Switch to Vaṭṭa (Plate 5.7). Hide the truths ring; show only the vaṭṭa band:***
    - ***Kilesa: avijjā (1), taṇhā (8), upādāna (9)***
    - ***Kamma: saṅkhāra (2), (kamma-)bhava (10)***
    - ***Vipāka: viññāṇa… vedanā (3–7), jāti, jarā-maraṇa (11–12).***
      Highlight that vaṭṭa lives on the third ring and is read across the four quadrants.
3. ***Bridge (speech only, no extra overlay). Tie the two literacies together: Truths = what (cause/effect); Vaṭṭa = which kind (kilesa/kamma/vipāka). Point to the liberation path from vedanā (6 o'clock) as the live practice hinge you'll train next.***

Teacher patter (20s): "Here we receive what's ripened (vipāka) and restrain/abandon fresh causes (kilesa/kamma). We'll practice this at vedanā → taṇhā, the present-moment hinge."

B. QR drill script — "Rotate the vaṭṭa" in real time

Use this script as the exact text behind a QR code (90–120 s clip). It teaches learners to name the round they are in as experience unfolds.

QR text (ready to record)

- ***Set: "We'll track one contact and rotate the vaṭṭa labels."***
- ***Step 1 (Contact→Feeling): "Notice phassa → vedanā. This is Vipāka (result). Stay with the feeling-tone."***
- ***Step 2 (Urge check): "If 'more / get rid of / go numb' appears, that's Taṇhā—Kilesa has lit. Name it softly: 'kilesa.'"***
- ***Step 3 (Intending): "If the body/mind starts doing (reaching, clicking, speaking), that's Kamma. Name it: 'kamma.'"***
- ***Step 4 (Release): "Let the felt sense play out without feeding it. If taṇhā doesn't engage, the chain doesn't ignite." (vedanā-nirodha → taṇhā-nirodha).***

- ***Close: "Say out loud what rounds appeared: 'vipāka… (no kilesa)… (no kamma).' Log it."***

Everyday drill prompts (record one as your demo)

- ***Tea-sip drill: "Taste → pleasant vedanā (Vipāka) → watch the 'more!' pulse (Kilesa) → don't move (no Kamma)."***

- ***Praise/blame drill: "Hear words → feel the body (Vipāka) → spot leaning (Kilesa) → relax; speak only after the feel fades (avoid Kamma)."***

- ***Warmth/coolness drill: "Note temperature contact → vedanā; label any push/pull; return to bare feel."***

Troubleshooting in the clip (10s add-on):
"If taṇhā already arose, label its type (kāma/bhava/vibhava-taṇhā), then park attention back on feeling; let it cool."

C. Class flow (plug-and-teach, 90 min block option)

- ***(0–15 min) Recap DO links, highlight C2 (vedanā→taṇhā) and C1/C3 briefly.***

- ***(15–30 min) Guided vedanānupassanā labeling.***
- ***(30–50 min) Roleplay cases (pain, anger, joy) mapping vaṭṭa in speech.***
- ***(50–70 min) Cittānupassanā noting (greed/aversion/delusion/calm).***
- ***(70–85 min) Case study: trace phassa→vedanā→urge; identify where the chain did/didn't light.***
- ***(85–90 min) Wrap-up + homework prompt ("Where did I see the DO chain today?").***

D. Learner log (hand-in)

- ***Two-column daily log: Column A = feelings (pleasant / unpleasant / neutral), Column B = mind-states (lustful / angry / deluded / calm). Add a vaṭṭa tag per row (vipāka / kilesa / kamma).***
- ***One-line reflection: "Event → felt-tone → rounds that appeared → what I did."***

E. Why this practice sits in Ch. 3 (overlay logic)

You are training truths-literacy (cause/effect) and vaṭṭa-literacy (defilement/action/result) separately on plates—then enacting both at the vedanā hinge with the liberation path from 6 o'clock. This matches the teaching aid's ring placement and the Mogok emphasis on vedanānupassanā / cittānupassanā for the real-time cut.

5) Assessment Pack — Vaṭṭa & Two Truths

Use one overlay per plate (either vaṭṭa or Two Truths). Keep link labels outside the rim.

A) True / False (8)

1. ***Avijjā, Taṇhā, Upādāna are the Kilesa-vaṭṭa items.***

2. ***Saṅkhāra and (Kamma-)Bhava belong to Kamma-vaṭṭa.***

3. ***Viññāṇa … Vedanā and Jāti–Jarā-maraṇa are Vipāka-vaṭṭa.***

4. ***The Two Truths ring marks Samudaya-sacca on Segments ① + ③.***

5. ***Dukkha-sacca covers Segments ② + ④.***

6. ***You should draw vaṭṭa fills and the Two Truths ring on the same teaching plate.***

7. ***The present-moment hinge is Vedanā → Taṇhā (C2).***

8. ***On the wheel, the Two Truths are on the innermost ring.***

Teacher key: 1-T, 2-T, 3-T, 4-T, 5-T, 6-F, 7-T, 8-T.

Refs: vaṭṭa map; truths map; overlay hygiene; C2; ring placement

B) Fill-in-the-blank (8)

1. ***Kilesa-vaṭṭa = Avijjā, Taṇhā, Upādāna.***

2. ***Kamma-vaṭṭa = Saṅkhāra, (Kamma-)Bhava.***

3. ***Vipāka-vaṭṭa includes Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā, Jāti, Jarā-maraṇa.***

4. Samudaya-sacca segments = ① **+** ③***.***

5. Dukkha-sacca segments = ② **+** ④***.***

6. Teaching rule: one overlay per plate (do not stack).

7. Live cut-point: Vedanā → Taṇhā (C2).

8. Two Truths ring sits on the innermost ring.

Refs: same as above.

C) Matching (10)

Match each nidāna (A) to its vaṭṭa (B).

A: 1 Avijjā; 2 Saṅkhāra; 3 Viññāṇa; 4 Nāma-rūpa; 5 Saḷāyatana; 6 Phassa; 7 Vedanā; 8 Taṇhā; 9 Upādāna; 10 (Kamma-)Bhava.

B: (a) Kilesa, (b) Kamma, (c) Vipāka.

Teacher key: 1-a, 2-b, 3-c, 4-c, 5-c, 6-c, 7-c, 8-a, 9-a, 10-b.

D) Label-the-diagram (vaṭṭa / truths)

- ***Plate 5.7 (Vaṭṭa): Circle all Vipāka wedges (3–7, 11–12). Underline Kilesa wedges (1, 8, 9). Box Kamma wedges (2, 10). (Counts: 8/3/2.)***

- ***Plate 5.8 (Two Truths): Shade the innermost ring bands ①+③ as Samudaya; ②+④ as Dukkha (keep wedges unfilled).***

E) Short Answer (2)

1. ***Why is vedanā the best live intercept in this chapter's method? (3–4 lines.)***
   Key: It's present effect (② Dukkha) in Vipāka-vaṭṭa; by seeing feeling as feeling, the shift to Samudaya (③) via Taṇhā (C2) can be prevented.

2. ***How do Two Truths and vaṭṭa complement each other on the same wheel (though taught separately)? (3–4 lines.)***
   Key: Truths classify cause/effect (①③ vs ②④); vaṭṭa classifies kilesa/kamma/vipāka. Together they tell what is present and which kind it is—so we abandon causes and understand results.

F) Scenario Case (1)

“The ping.” A pleasant phone chime occurs while working. In ~120 words:

- ***Map the live flow phassa → vedanā (Segment ② Dukkha / Vipāka).***
- ***Show the potential flip to taṇhā (Segment ③ Samudaya / Kilesa), and how you avoid it (C2 restraint).***
- ***Conclude with which vaṭṭa actually appeared (Vipāka only) and which truth you stayed within (Dukkha).***

G) Micro-Log (1)

Three-line log (today):

1. ***Event + felt tone (vedanā).***
2. ***Which round(s) appeared (vipāka / kilesa / kamma).***

3. ***What task applied (understood / abandoned).***

   (Keep to one overlay per observation.)

H) Quick Quiz (5)

1. ***Which ring carries the Two Truths? → _____***

2. ***Which segment(s) are Samudaya-sacca? → _____***

3. ***List Kamma-vaṭṭa items. → _____***

4. ***The primary live cut is at which connection? → _____***

5. ***State the teaching rule about overlays. → _____***

   Teacher key: (1) Innermost ring; (2) ① + ③; (3) Saṅkhāra, (Kamma-)Bhava; (4) C2 Vedanā→Taṇhā; (5) One overlay per plate.

I) Reflection Ticket (1)

Prompt: "In one paragraph, describe a real moment today when you received a result (② Dukkha / Vipāka) without feeding a cause (③ Samudaya / Kilesa). Name the rounds and truth-segments you stayed within."

Reference notes (for the teacher)

- ***Truths mapping: ①+③ = Samudaya; ②+④ = Dukkha (ring-only; don't paint wedges).***
- ***Vaṭṭa mapping: Kilesa {1,8,9}; Kamma {2,10}; Vipāka {3–7,11–12}.***
- ***Overlay placement: Two Truths = innermost ring; vaṭṭa = third ring (over the 12 nidānas).***
- ***Practice hinge: Exit path at Vedanā (6 o'clock); guard C2 (vedanā→taṇhā).***

This pack aligns with Mogok Sayadawgyi's visual teaching aid and our companion notes; it preserves the "one overlay per plate" discipline and emphasizes present-flow training at vedanā.

Takeaway Box — Overlays add depth: teach one at a time

- ***One overlay per plate (non-negotiable). Show either the Two Truths ring or the Vaṭṭa wedge-fills—do not stack overlays. Keep other layers off that plate.***

- ***Two Truths (inner ring). Samudaya-sacca (Truth of Origin) = Segments ① + ③; Dukkha-sacca (Truth of Suffering) = ② + ④. Use the inner ring only and keep captions on the ring.***

- ***Three Rounds (vaṭṭa, wedge-fills). Kilesa (defilements): 1 Avijjā, 8 Taṇhā, 9 Upādāna; Kamma (action): 2 Saṅkhāra, 10 (Kamma-)Bhava; Vipāka (result): 3–7 Viññāṇa…Vedanā, 11 Jāti, 12 Jarā-maraṇa.***

- ***Practice rule of thumb. "Receive results, restrain causes": meet Vipāka with clear knowing; abandon Samudaya (craving/clinging) so new Kamma is not made—especially at the Vedanā → Taṇhā hinge.***

- ***Presentation hygiene. Labels sit outside the rim; if you later show connections, use short dashed chords with a side legend—but never on the truths or vaṭṭa plates.***

Bottom line: Teach truths and vaṭṭa separately; then, in your voice, integrate them at Vedanā to keep the wheel from re-fueling.

Part 2: Classroom Overlays & Demos

Orientation to Part 2 (for teachers)

Part 2 turns the clean wheel into **live classroom tools**: one overlay per plate, labels outside the rim, arising arrows solid and cessation arrows dashed, with **C2 (vedanā→taṇhā)** highlighted as the practical hinge for cessation.

Ch. 4 — Three Connections & Exit Path Plates (pp. 151–200)

Diagram Hook: Plates 5.10–5.12

- **Plate 5.10 — Three Connections (sandhi) Legend.** Show exactly three chords: **C1** *saṅkhāra→viññāṇa* (“dead”), **C2** *vedanā→taṇhā* (“living”), **C3** *bhava→jāti* (“death”). Mark C2 as **PRIMARY CUT**.

- **Plate 5.11 — Exit Path Overlay.** Add the **downward liberation arrow** starting at *vedanā* (6 o’clock) to indicate the paṭiloma break (“with the cessation of feeling, craving ceases”).

- **Plate 5.12 — C2 Primary Cut Detail.** Zoom the present-cause arc; annotate the **mindful gap at feeling** and the two contrasting captions on the rim-band: *Vedanā-nirodha → Taṇhā-nirodha* vs. *Vedanā-paccayā Taṇhā*.

Doctrinal Core (quick notes)

- The wheel is divided by four pillars into **Cause** → **Effect** → **Cause** → **Effect** (Past Cause; Present Result; Present Cause; Future Result). Use this to explain why C2 sits in the **living present-cause** band.

- Emphasize **paṭiloma**: show dashed counter-flow for cessation alongside solid arising arrows.

Practice Section (demo)

- **3-minute C2 cut demo**: cue a mild stimulus → label the first *vedanā* → spot the "lean" → relax in the gap → read the paṭiloma line once. (Teacher's QR set: **D1 hinge drill**, **D3 connections demo**.)

Assessment Pack

T/F (10), fill-in (10), matching (12), **label-the-diagram** (place C1/C2/C3 + draw exit arrow), short answer (3), scenario case (1), micro-log (1), quick quiz (5), reflection ticket (1). (Keys: C2=vedanā→taṇhā; exit starts at *vedanā*; dashed = cessation.)

Takeaway: Highlight C2. Feel first, don't feed—this is the live doorway to cessation.

Ch. 5 — Guided Demos & QR Classroom Flow (pp. 201–250)

Diagram Hook: Plates 5.13–5.15

- **Plate 5.13 — Mindful Gap Drill Overlay.** Present-arc inset (*phassa→vedanā→taṇhā*) with a shaded **gap at vedanā** and a thin dashed chevron showing the first step of reversal.

- **Plate 5.14 — Classroom Flow Overlay.** A slim legend showing **one overlay per plate**, arrows routed outside text, and the **Cause/Effect** alternation so students can answer “Where is choice?” vs. “What is borne?”

- **Plate 5.15 — QR Route Map.** Embed QR chips: **D1 Guided hinge drill**, **D2 Diagram gallery**, **D3 Classroom demos**.

Doctrinal Core (classroom language)

- Speak the two contrasting lines to train recognition:
  Cessation: *Vedanā-nirodha → Taṇhā-nirodha*; **Arising**: *Vedanā-paccayā Taṇhā*. Show both on-rim so students see the fork.

Practice Section (experience-based)

- **Five-minute guided run:** 1) orient on wheel; 2) one minute of door-guarding; 3) catch a live *vedanā*; 4) read the paṭiloma caption; 5) log C2 intercept. (Use **D1** audio for timing; then discuss with **D3** figure.)

- **Daily-life drills:** email ping, snack smell, praise/blame—each mapped to *vedanā* first, choice second, story last. Tie back to the wheel's **Cause/Effect** quadrants.

Assessment Pack

- **Label-the-diagram (demos edition):** add the gap at *vedanā*; annotate the two lines (nirodha vs. paccayā).

- **Short answer:** "Why is C2 called the 'living hinge'?" (Because it sits in the present-cause band where choice operates.)

- **Micro-log:** Door / Feeling (P-U-N) / **C2 intercept?** / Outcome.

Takeaway: Train the **gap at feeling** until it's visible on-cue; everything else follow.

1) Orientation: chords for connections (C1/C2/C3) + downward exit

What this plate adds to the clean wheel

- Overlay exactly **three double-headed chords**—the wheel's "connections": **C1, C2, C3**. Double-headed arrows are the visual for these connecting points on the Mogok aid.

- Add the **downward exit arrow** (nirodha path) to show release. On Mogok's visual aid the "middle arrow pointing downward" is the **exit path**, contrasted with the cyclic path.

Name the chords clearly (use the Pāḷi pairs):

- **C1** = *saṅkhāra* → *viññāṇa*. (Past Cause → Present Resultant hand-off.)

- **C2** = *vedanā* → *taṇhā*. (Present Causal hinge; this is the live practice cut.)

- **C3** = *bhava* → *jāti*. (Cause flips into fruit; use here as a short bridge.)

Why the exit is drawn downward (start it at *vedanā*):

- Mogok's layout teaches cessation by **cutting C2** so feeling does not roll into craving; then no *upādāna/bhava/jāti/jarā-maraṇa*. The diagram shows this with a **downward exit arrow** from the present arc.

Board/print QA (keep the map readable):

- **Labels stay outside the rim; hub clean; no overlay stacking.** (One overlay per plate.)

- Keep the **Cause/Effect alternation** legible (four sections via pillars) so students see where each chord sits.

Teacher prompt (15 seconds):

> "Today we add only the **three connections**—C1, C2, C3—and the **downward exit**. Watch how the exit begins at **feeling** (*vedanā*). If C2 is held, the rest of the chain doesn't arise."

2) Diagram Hook — Plates 5.10–5.12

Plate 5.10 — Three Connections (Sandhi) Legend

- **Purpose:** Show exactly three short, dashed **chords**: **C1** *saṅkhāra→viññāṇa*, **C2** *vedanā→taṇhā*, **C3** *bhava→jāti*; teach them as bridges across the four periods.

- **Components:** Clean Mogok wheel (12 labels **outside**), thin outer ①–④ time arcs, thin inner **Two Truths** ring (use on a separate plate if space is tight), **left-gutter legend** “C1/C2/C3”.

- **Rules:** One overlay per plate; **no stacking**; **labels outside the rim**; dashed chords only.

- **Caption chip (teacher):** “C1 = past→present; **C2 = primary cut**; C3 = cause→fruit.”

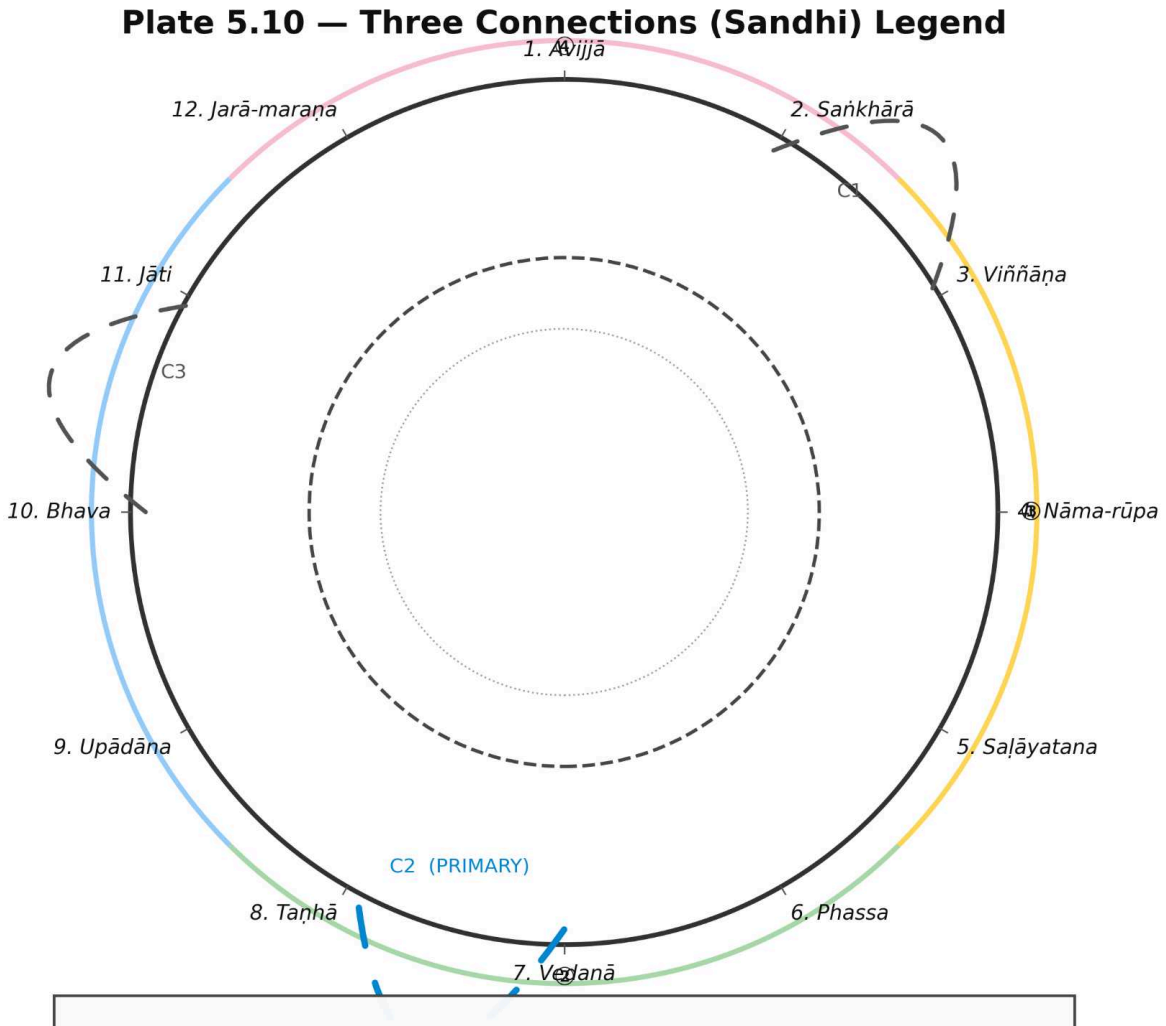


Plate 5.10 — Three Connections (Sandhi) Legend
1. Avijjā
2. Saṅkhārā
3. Viññāṇa
4. Nāma-rūpa
5. Saḷāyatana
6. Phassa
7. Vedanā
8. Taṇhā
9. Upādāna
10. Bhava
11. Jāti
12. Jarā-maraṇa
C1
C2 (PRIMARY)
C3
Plate 5.10 — Three Connections (Sandhi) Legend
C1 saṅkhāra ↔ viññāṇa (past→present) • C2 vedanā ↔ taṇhā (PRIMARY CUT) • C3 bhava ↔ jāti (cause→fruit)
Rules: One overlay per plate; no stacking. • Labels outside the rim. • Exactly three dashed chords only.

Plate 5.11 — Exit Path Overlay

- **Purpose:** Display the **downward liberation arrow** (nirodha path) beginning at **6 o'clock (vedanā)** to contrast with the cyclic flow.

- **Components:** Base clean wheel; add a single **downward** "Exit" arrow from *vedanā*; keep hub clean; chords off on this plate.

- **Rules:** Outside labels; do not co-display vaṭṭa wedges or other overlays with the exit arrow plate.

- **Caption chip (student):** "Start at feeling: *vedanā-nirodha → taṇhā-nirodha*."

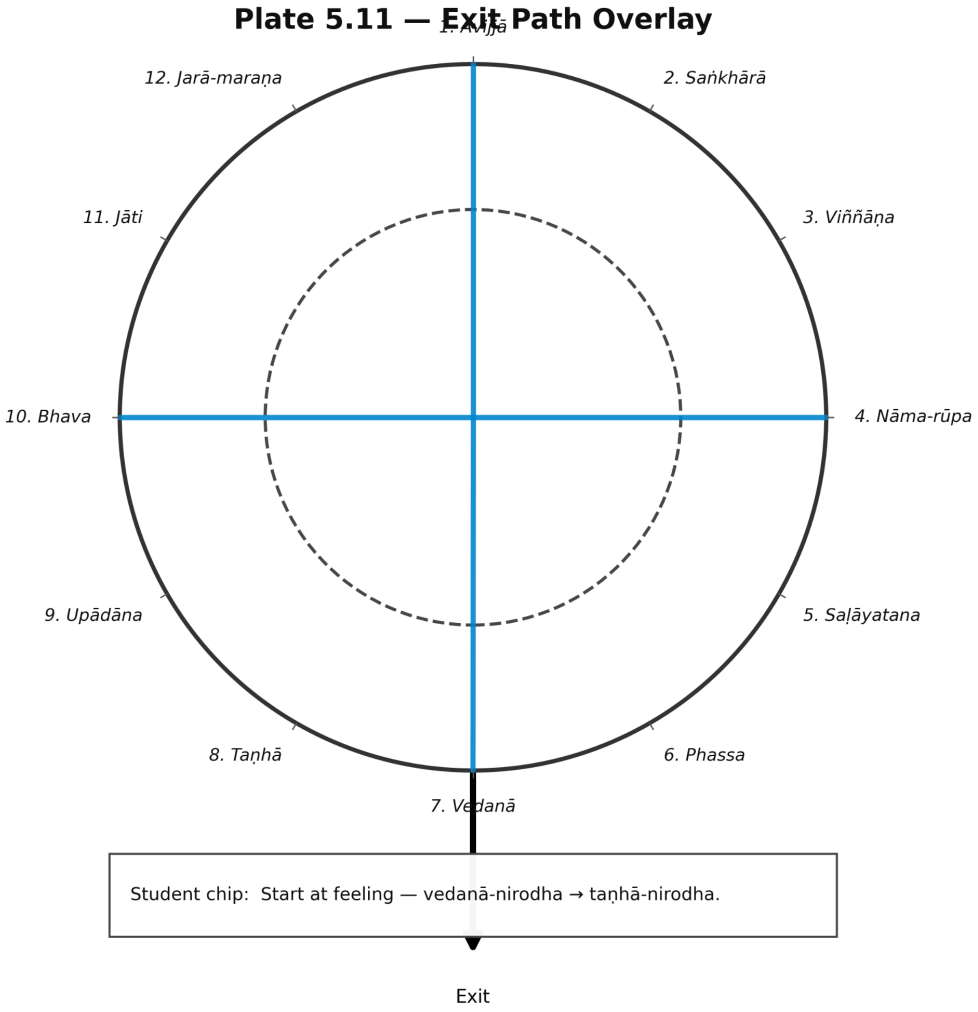


Plate 5.11 — Exit Path Overlay
1. Avijjā
2. Saṅkhārā
3. Viññāṇa
4. Nāma-rūpa
5. Saḷāyatana
6. Phassa
7. Vedanā
8. Taṇhā
9. Upādāna
10. Bhava
11. Jāti
12. Jarā-maraṇa
Student chip: Start at feeling — vedanā-nirodha → taṇhā-nirodha.
Exit

Plate 5.12 — C2 Primary Cut Detail

- **Purpose:** Zoom the **present-cause hinge**: *phassa → vedanā → taṇhā*. Make the **mindful gap at vedanā** explicit and thicken **C2** with a “CUT HERE” legend.

- **Components:** Inset arc (phassa–vedanā–taṇhā); thick **C2 chord** (②→③ hand-off); two rim captions shown together for contrast: **arising** “*Vedanā-paccayā Taṇhā*” vs **cessation** “*Vedanā-nirodhā Taṇhā-nirodho*”.

- **Rules:** Outside-only labels; **left-gutter C-legend**; forbid illegal skips (e.g., phassa→taṇhā).

- **Teacher cue:** “Feel first, don’t feed—**C2 is the live cut**.”

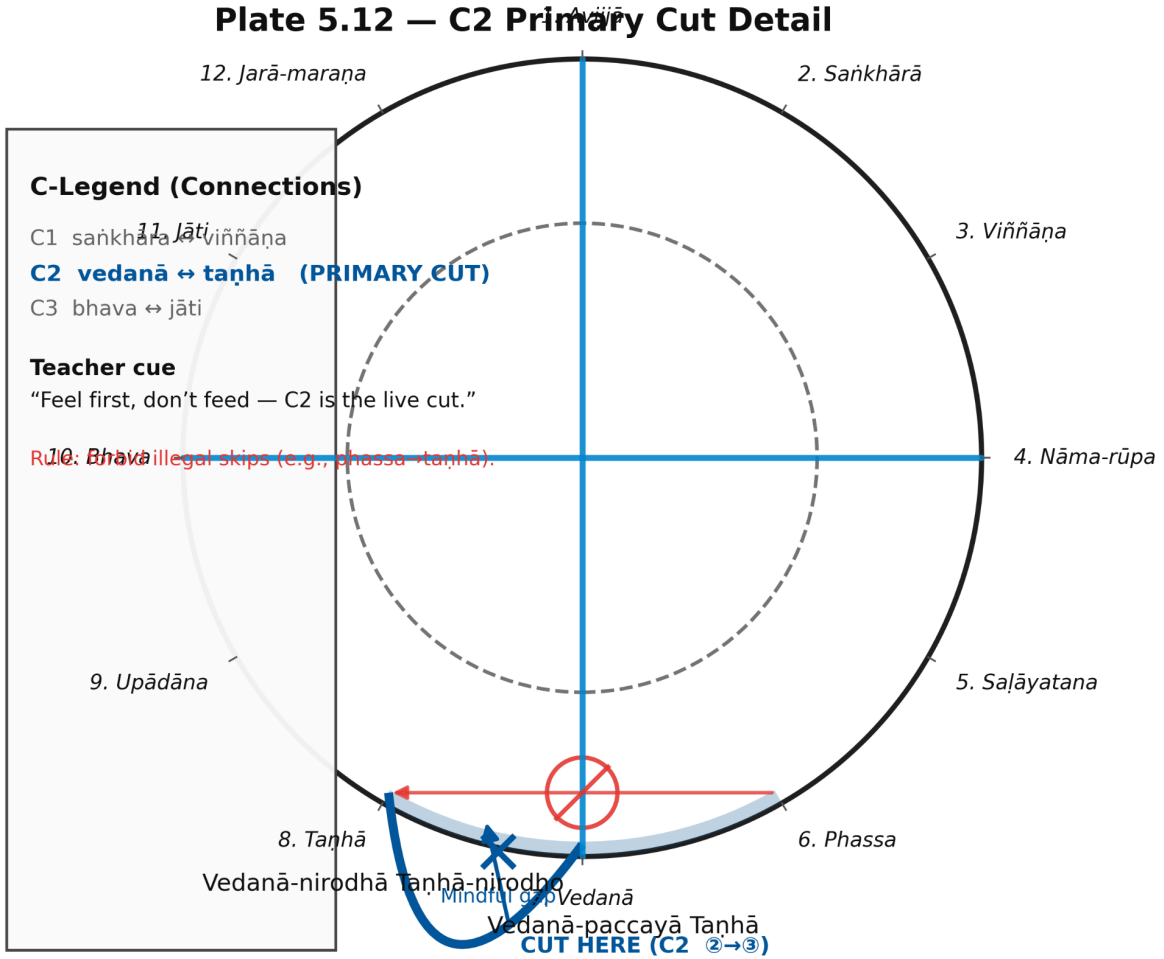


Plate 5.12 — C2 Primary Cut Detail
1. Avijjā
2. Saṅkhārā
3. Viññāṇa
4. Nāma-rūpa
5. Saḷāyatana
6. Phassa
7. Vedanā
8. Taṇhā
9. Upādāna
10. Bhava
11. Jāti
12. Jarā-maraṇa
C-Legend (Connections)
C1 saṅkhāra ↔ viññāṇa
C2 vedanā ↔ taṇhā (PRIMARY CUT)
C3 bhava ↔ jāti
Teacher cue
“Feel first, don’t feed — C2 is the live cut.”
Rule: Only illegal skips (e.g., phassa→taṇhā).
Vedanā-nirodhā Taṇhā-nirodho
Mindful gap
Vedanā-paccayā Taṇhā
CUT HERE (C2 ②→③)

Export notes (all three plates): SVG master + PNG @300 dpi; Mogok clock; **labels outside rim**; **C-legend in left gutter**; high contrast; ≥10 pt print; **never** mix time/truth rings with vaṭṭa wedges on the same plate.

3) Doctrinal Core — *Sandhi* (dead / living / death), C2 as hinge, liberation arrow

Three *sandhi* (junctions). In Mogok's wheel, the three inter-segment connections (*sandhi*) are explicitly named and paired as follows:

- **C1 — "Dead connection"** (*Saṅkhārā* → *Viññāṇa*). Bridges **past causes** (kamma done; "dead" in the sense of already-sown seeds) to **present results** (consciousness now lighting up an object). It marks the handoff from kammic manufacture to vipāka reception.

- **C2 — "Living connection"** (*Vedanā* → *Taṇhā*). The **live pivot** where present feeling normally conditions craving; this is the **cut-point** emphasized in both diagram and pedagogy.

- **C3 — "Death connection"** (*Kamma-bhava* → *Jāti*). Projects **present causes** into **future result**—the "birth" (including momentary identity-births) that closes the loop.

Why C2 is the hinge. The wheel visually accents 7→8 (*vedanā* → *taṇhā*) as the **primary cut**, the "working edge" of insight: when feeling is clearly known, craving does not organize; if missed, taṇhā→upādāna→bhava spool up. Mogok's practice notes and class materials reiterate: "hold here," meet resultant links wisely, and see ownership (*upādāna*) as a process rather than a person. Companion chapters in the course manual likewise frame C2 as the classroom "live pivot" for interception.

Liberation arrow (down-exit). The Visual Teaching Aid marks a **downward exit path** beginning at *vedanā*, described as an insight progression—**learnt** → **comprehended** → **liberated**—which leads off the cycle to **Nibbāna**. Users are instructed to "follow the arrows"—clockwise for arising, counter-clockwise for cessation—while noticing the special **exit** at C2.

Terminology & cross-checks. The materials gloss *sandhi* as "connection/junction," explicitly listing the trio "dead, living, death" and situating them at the three inter-segment bridges. This C2 focus aligns with the translators' expositions used for QA: U Hla Myint's **Basic Paṭiccasamuppāda** and U Than Daing's **Doctrine of Paṭiccasamuppāda**—both of which the diagram set cites as foundations for teaching present-moment *vedanā* → *taṇhā* as the operative breakpoint.

Bottom line for the chapter's doctrine.

- **C1 ("dead")**: past-cause → present-result handoff.

- **C2 (“living”)**: present **hinge** where insight cuts craving (primary classroom cut).
- **C3 (“death”)**: present-cause → future-result projection (identity/rebirth).
- **Liberation arrow**: a **down-exit from *vedanā*** that operationalizes cessation in the classroom frame.

4) Practice Section — Demo for the C2 cut (+ QR hinge drills)

Classroom setup (1 min).

- Put up **Plate 5.12 (C2 Primary Cut Detail)**. Keep a **single overlay** only; labels outside; chords clear; show the **downward exit** as a contrast plate (not simultaneously).
- Remind the class where we are on the wheel: **Result → Cause hand-off at C2 (7→8)**.

A. 3-minute live demo script (teacher)

1. **Orient (15 s):** “We will watch one *vedanā* (feeling) and not feed it into *taṇhā*.” (Point at 7→8 chord.)

2. **Cue a mild stimulus (30–45 s):** a phone ping or show a sweet; have students silently tag tone: **pleasant / unpleasant / neutral**.

3. **Catch the hinge (30–45 s):** as the "lean" starts, invite a soft mental label "wanting, wanting," then **return to bare feeling**.

4. **Name the fork (10 s):** read both rim captions once: **arising** "*Vedanā-paccayā Taṇhā*" vs **cessation** "*Vedanā-nirodhā Taṇhā-nirodho*."

5. **Review (30 s):** "Did *taṇhā* form? If yes, where? If no, note **C2 intercept**." (Keep the wheel visible so learners locate their moment.)

B. Guided hinge drills (plug-and-teach)

- **Door-guarding (1 min, any door):** say quietly "door → contact → feeling … (stop)." Repeat twice; **don't** let the mind jump to story.

- **Walking drill (2–3 min):** feel **pressure/touch/vibration**; the instant pride or lightness appears, see it, relax back to feeling.

- **Daily-life micro-drills (choose 1 today):**
  - **Meal drill:** one spoonful = one *vedanā* exposure; watch for the "more" impulse before the next bite.
  - **Social drill:** hear praise/blame → feel body → **name the tone** → no proliferation.
  - **Body-sense drill:** translate unpleasantness into **elements** (pressure/heat/motion) to depersonalize.
  - **Neutral-tone drill:** guard against drifting; keep awareness bright.

C. QR set for class (paste on the plate footer)

- **QR–D1: Guided Hinge Drill (C2) —** 3-minute audio: door → contact → feeling → **gap**. (Use the script above.)

- **QR–D3: Three Connections & Exit Path (walk-through) —** quick visual recap; show **downward exit** on its own plate.

D. Exit ticket (1–2 min, collected)

- Write the two lines from the rim (**arising vs cessation**) and mark **where you cut C2 today**.

E. Student micro-log (home practice)

- **12 entries** this week (two per door): Door / Object / Tone (P-U-N) / **C2 intercept?** (Y/N) / Outcome.

F. Troubleshooting (announce briefly before practice)

- **Illegal skip alert:** never draw **phassa** → **taṇhā**; always pass through **vedanā**.
- **Don’t fix results:** links 3–7 are **vipāka**; **know** them, don’t meddle—especially feeling.
- **Three marks at the hinge:** feeling is **impermanent, unsatisfactory, not-self**; seeing this **prevents the move into wanting**.

Teacher’s one-line cue (to close):

“Feel first, **don’t feed**—when *vedanā* is known cleanly, *taṇhā* need not arise.”

5) Assessment Pack — Three Connections & Exit Path (Ch. 4)

True / False (10)

1. **C1** is *saṅkhāra* → *viññāṇa*. **T**.

2. **C2** is the primary classroom cut. **T**.

3. The **exit arrow** begins at *taṇhā*. **F** — the down-exit is drawn from *vedanā*.

4. It’s fine to draw **phassa** → **taṇhā** to save time. **F** — illegal skip; must pass through *vedanā*.

5. Only **three** chords belong on the wheel (C1/C2/C3). **T**.

6. Labels may be placed inside the rim if crowded. **F** — **outside-only**.

7. Never stack overlays (time / truths / vaṭṭa / chords) on a single plate. **T**.

8. C3 bridges **bhava → jāti**. **T**.

9. The exit path is the **downward** (nirodha) path. **T**.

10. C2 flips ② **Present Effect** → ③ **Present Cause**. **T**.

Fill-in (10)

1. Vedanā paccayā **____**. → **taṇhā**.

2. **With cessation of ____ , ____ ceases.** → **vedanā, taṇhā**.

3. **C1 =** ____ → ____. → **saṅkhāra, viññāṇa**.

4. **C2 =** ____ → ____. → **vedanā, taṇhā**.

5. **C3 =** ____ → ____. → **bhava, jāti**.

6. Illegal shortcut at the present arc: **phassa** → ____. → **taṇhā** (skip).

7. Four periods: ① ____ ; ② ____ ; ③ ____ ; ④ ____. → **Past Cause; Present Effect; Present Cause; Future Effect**.

8. **Outside-only**: all link labels sit ____ the rim. → **outside**.

9. Vaṭṭa wedge fills show ____ (category), not time/truths. → **rounds (kilesa/kamma/vipāka)**.

10. Exit arrow direction on the plate: ____ from *vedanā*. → **downward**.

Matching (12)

Match A–L with 1–12.

Terms (A–L)

A. C1 B. C2 C. C3 D. ① E. ② F. ③ G. ④ H. Illegal skip I. Exit path J. Overlay rule K. Left gutter L. Function whisper (7→8)

Definitions (1–12)

1. Past Cause (1–2) → **D**.

2. Present Effect (3–7) → **E**.

3. Present Cause (8–10) → **F**.

4. Future Effect (11–12) → **G**.

5. saṅkhāra → viññāṇa → **A**.

6. vedanā → taṇhā → **B**.

7. bhava → jāti → **C**.

8. phassa → taṇhā (skip) → **H**.

9. Downward from vedanā → **I**.

10. One overlay per plate; labels outside → **J**.

11. Where “C1/C2/C3” legend sits → **K** (left gutter).

12. “Feeling → Craving: lusts after the pleasant” → **L**.

Label-the-Diagram (connections/exit)

On a **clean wheel** (labels outside; hub clean):

1. Draw **C1** (saṅkhāra→viññāṇa), **C2** (vedanā→taṇhā), **C3** (bhava→jāti) as **dashed chords**, with **C-legend** in the **left gutter**.

2. On a **separate plate**, add the **downward exit arrow from vedanā (≈6 o’clock)**. Do **not** stack other overlays.

Short Answer (3)

1. Why is **C2** called the “living hinge”?
   → It flips ② **Present Effect** → ③ **Present Cause** where present doing begins; this is the **primary cut** in practice.

2. State two **diagram hygiene** rules used in this chapter.
   → **Labels outside**; **no overlay stacking** (time vs truths vs vaṭṭa vs chords shown separately).

3. How do you **repair** the class when someone draws *phassa → taṇhā*?
   → Reinsert *vedanā* and read the **function whispers** under 6→7 and 7→8 to keep the lawful path.

Scenario Case (1)

Case. A student hears a praise-ping on the phone and instantly opens chat, then spends 20 minutes spiraling.
Task. Map the episode across **6→7→8**; mark where **C2** was missed; propose one **non-launch** drill.
Teacher key (one-line). Ear + sound + knowing (**phassa**) → **pleasant vedanā** → **C2 missed** → taṇhā; drill = **Two-Breath Non-Launch** at the first tone.

Micro-Log (1)

Template (1 page). Date / Door / Object / Tone (P-U-N) / **C2 intercept?** (Y/N) / Outcome (no-taṇhā, mild, strong).
Weekly target: 12 entries (2 per door).

Quick Quiz (5)

1. Name the **three chords**. → C1 *saṅkhāra→viññāṇa*; C2 *vedanā→taṇhā*; C3 *bhava→jāti*.

2. From which link does the **exit arrow** drop? → *Vedanā*.

3. What overlay rule prevents confusion on slides? → **One overlay per plate**.

4. What is the **illegal skip** at the present arc? → *Phassa → taṇhā*.

5. Which periods does **C2** bridge? → ② → ③.

Reflection Ticket (1)

Prompt (exit slip, 60–90s):

"Write the two rim lines from memory—**Vedanā-paccayā Taṇhā** and **Vedanā-nirodhā Taṇhā-nirodho**—then circle where you **saw the fork** today."

6) Takeaway Box — student-facing

Highlight C2. *Feel first, don't feed.* When **feeling** is known cleanly, **craving need not arise**—this is the live doorway to **cessation**.

Notes for layout/print: keep **labels outside**, **C-legend in left gutter**, **no stacking overlays**, and **exit arrow** on its own plate.

Ch. 5 — Present-Arc & Scenario Overlays

1) Orientation

This chapter narrows attention to the **present-arc**—*saḷāyatana* (six bases) → *phassa* (contact) → *vedanā* (feeling)—and to the **hinge** where practice is decided: the brief **mindful space at 7→8** such that *vedanā* is clearly known and does **not** roll into *taṇhā* (craving). In the Mogok layout this is taught as "work the present arc: **saḷāyatana** → **phassa** → **vedanā** → **(mindful gap)** → **no-taṇhā**," with teachers explicitly coaching the pause at the gap.

Structurally, this focus sits within the wheel's mapping: **Layer 2 (3–7)** are **present results (vipāka)** to be **received** steadily, while **Layer 3 (8–10)** are **present causes (kilesa/kamma)** to be **restrained**—hence the visual accent on the **7→8 hinge** across all figures.

Visually, the liberation cue originates at **6 o'clock (vedanā)**: the teaching aid marks a **downward exit path** from feeling (the "vedanā-nirodha" path), reinforcing that **no-taṇhā** is a present-moment option when feeling is correctly known.

In one line for students: "Stay with *vedanā* as mere feeling; hold the mindful space; let **no-taṇhā** occur.

2) Diagram Hook — Plates 5.13–5.15

Plate 5.13 — Present-Arc Legend

- **Focus:** Highlight the present-effect trio **saḷāyatana** → **phassa** → **vedanā** around the 5 o'clock sector; show their exact arc and roles as **vipāka** (to be received). Use a calm band over 5:00 (**saḷāyatana**), 5:15 (**phassa**), 5:30 (**vedanā**).

- **Positions & categories (legend labels):**
  – Saḷāyatana ~5:00, Layer 2 (Present Effect / Vipāka vaṭṭa).
  – Phassa ~5:15, Layer 2 (Vipāka vaṭṭa).

– Vedanā ~5:30, Layer 2 (Vipāka vaṭṭa) — **exit path originates here**.

- **Graphic cue:** Soft **solid** arrow 5→6→7 to indicate arising within present-effect; a small “Receive (vipāka)” tag over the band. (Vipāka membership of these factors is explicit.)

- **Teacher chip:** “Know *vedanā* as feeling; the **exit** can begin here.”

Plate 5.14 — Scenario Example Overlay

- **Scene choice:** One door only (e.g., **sound**). Map a lived moment: **contact** (horn) → **feeling** (unpleasant tone). Place two tiny callouts on the present-arc: “touch” at phassa, “feeling known” at vedanā.

- **Progression (for contrast):** Optionally ghost the causal drift (**taṇhā** → **upādāna** → **bhava**) with faint anchors at 7:30 / 7:45 / 8:00 (no heavy arrows), so students see what would follow if the hinge isn’t held.

- **Practice cue (caption):** “Hold at feeling; don’t feed **taṇhā**.” (Mogok’s “return to feeling known as feeling.”)

Plate 5.15 — Mindful Gap Detail (Hinge 7→8)

- **Zoom window:** Enlarge the **hinge** where **Link 2** bridges **vedanā (5:30)** to **taṇhā (≈7:30)**; show a thin **gap wedge** (the “mindful space”) immediately before taṇhā.

- **Two options, clearly split:**

    1. **Arising path (anuloma):** small **solid** cue from 7 to 8 (label: “if fed”). (Taṇhā is in Present Cause / Kilesa vaṭṭa.)

    2. **Exit path (paṭiloma): dashed** downward cue from **vedanā** (label: “no-taṇhā”). (Exit path explicitly shown from vedanā in the teaching aid.)

- **Context tags:**
  – **Layer contrast:** 5–7 = Present Effect (Vipāka); 8–10 = Present Cause.
  – **Vaṭṭa contrast:** Vedanā = **Vipāka vaṭṭa**; Taṇhā = **Kilesa vaṭṭa**.

- **Teacher chip:** "**C2 =** vedanā → taṇhā: hold here."

Notes for production (applies to all three plates): Keep the wheel base consistent with the Visual Teaching Aid's angles/segmenting; retain the explicit **exit-from-vedanā** cue; when showing causal drift, anchor only the **positions** (7:30, 7:45, 8:00) without heavy arrows to avoid stacking overlays.

3) Doctrinal Core — real-time mapping, scenario integration, receive vs restrain

- **Real-time mapping (present-arc)**
    - What to watch: *saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā*. This is the Mogok "work the present arc" instruction; label **vedanā** as *dukkha-sacca* and hold the **C2** cut so it does not roll into *taṇhā*.
    - Why here: Layer-2 (3–7) are **present results (vipāka)—**they are to be **received** steadily; Layer-3 (8–10) are **present causes (kilesa/kamma)—**they are to be **restrained**. The live hinge is **7→8**.
- **Scenario integration (six-door micro-timelines)**
    - Contact logic: for any door, **base + object + matching consciousness ⇒ phassa ⇒ vedanā**. Teach the briefness of *phassa* and the immediacy of feeling tone (pleasant / unpleasant / neutral).

- Worked cases (classroom ready): eye-door pop-ad; ear-door name-call; nose-door coffee aroma—each mapped as sense-impact → **phassa** → **vedanā** with the fork toward craving made explicit by guided noting at the instant of tone.

- **Receive vs restrain (vaṭṭa overlay as response guide)**

  - **Receive**: Vipāka wedges {3–7, 11–12} shown in calm styling—"meet results with wisdom; don't re-fuel the loop."

  - **Restrain**: Kilesa/Kamma wedges {1–2, 8–10} shown in vivid styling—"relax craving, loosen clinging; don't fabricate becoming," with **7→8** accented as the pedagogical heart.

  - One-breath rule for teachers: "Observe Layer-2, **restrain Layer-3**—especially at **vedanā → taṇhā**."

- **Exit path from feeling (paṭiloma)**

  - Diagram grammar: solid = arising (anuloma); **dashed = cessation (paṭiloma)**. The wheel carries a **downward exit** from **vedanā** when the C2 cut holds—no *taṇhā → upādāna → bhava*, hence no

jāti/jarā-maraṇa.

- **Production hygiene (to make doctrine legible)**

    - Keep **one overlay per plate**, **labels outside**, and **accent the 7→8 hinge** on every figure; include **Rounds** (vaṭṭa) and **Periods** legends so "receive vs restrain" is visually self-evident.

4) Practice Section — Classroom scenario demo + QR for present-arc walks

A. 7-minute classroom demo (teacher script)

Goal: Make the class *feel* the present-arc and see the **7→8 hinge** in real time.

1. **Frame (30s):**
   "Today we only watch **saḷāyatana** → **phassa** → **vedanā**. These are **present results (vipāka)** to be **received**; the next arc **(8–10)** is **present causes** to be **restrained**. Our hinge is **vedanā→taṇhā (C2)**."

2. **Pick one live door (1 min):**
   "Listen. A sound strikes the ear (**phassa**), a tone appears (**vedanā**). Name the tone: pleasant / unpleasant / neutral." (Keep it brief; *phassa* is momentary.)

3. **Two-breath hinge drill (2 min):**

   "Stay with *vedanā* for two easy breaths. If a 'lean' to want / push appears, **don't feed it**—let **no-taṇhā** occur." (Point on the wheel at **7→8** as you speak.)

4. **Run a second door (1 min):**

   "Taste a sip of tea: taste → *phassa* → *vedanā*. Notice the 'more!' reflex. Stay with the feeling until the urge fizzles."

5. **Show consequences (30s):**

   "IF fed: solid cue **7→8→9→10** (arising). IF not fed: **dashed exit** from *vedanā* (cessation)." (Use your arrow grammar: solid = anuloma, dashed = paṭiloma.)

6. **De-brief (1–1.5 min):**

   Ask: "Which parts were **results** to **receive**? Where did **choice** live?" (Use the Layer–Period crosswalk to recap: Observe **3–7**, restrain **8–10**, highlight **7→8**.)

Teacher note: This flow mirrors the recommended lesson architecture and teacher scripting around the *vedanā→taṇhā* pivot.

B. QR set for “present-arc walks” (record as 45–60s audio; one overlay per plate)

QR-A: Sound door (street/office) — script text

“Notice **hearing base**; note the **touch** of sound (**phassa**); name the **feeling** (**vedanā**). Hold two breaths in the **mindful space**. If a lean to like/dislike appears, **don’t feed it**—let **no-taṇhā** happen.”

QR-B: Taste door (tea-sip) — script text

“Taste → **phassa** → **vedanā**. Spot the ‘more!’ reflex. Stay with feeling’s change; relax the urge. **Exit** from *vedanā* when clear.”

QR-C: Any door (link-spotting) — script text

“Ask: ‘Which link now—**phassa** or **vedanā**?’ Label the tone. Do **not** let it roll into **taṇhā**. Repeat gently.”

> **Production cue:** Keep overlays clean (one per plate), accent the **7→8** hinge, calm styling for vipāka bands so “receive vs restrain” is visible at a glance.

C. Student micro-log (for the walk & daily life)

Fields: Door | Touch (1–2 words) | Feeling (P/U/N) | Urge? (y/n) | **No-taṇhā?** (y/n) | Note

Use during “present-arc walks” or at meals; it turns doctrine into reflex.

D. Troubleshooting (coachable moves)

- **Neutral drift:** lift investigation/energy; re-locate *phassa→vedanā*.
- **Pleasant clutching:** stamp the three marks; resume insight at the hinge.
- **Self-talk storying:** switch to khandha language; redraw the live **phassa→vedanā→(no-taṇhā)** map.

One-breath takeaway: “Observe **Layer-2**, restrain **Layer-3—**especially at **vedanā→taṇhā**.”

5) Assessment Pack — Present-Arc & Scenario Overlays

A. True / False (8)

1. The present-arc sits in **Present Effect** (Links **3–7**) and is **vipāka**. (T)
2. *Phassa* is “the meeting of three” (base + object + matching consciousness). (T)
3. The live hinge for practice is **6→7** (phassa→vedanā). (F **—** hinge is **7→8**).

4. *Vedanā* belongs to **vipāka-vaṭṭa** and may show an **exit path**. (T)

5. In class materials, **solid** lines indicate arising (*anuloma*), **dashed** indicate cessation (*paṭiloma*). (T)

6. It is acceptable to draw a direct **phassa→taṇhā** arrow if you annotate it. (F — illegal skip).

7. *Taṇhā, upādāna, bhava* are **Present Cause** and are to be **restrained**. (T)

8. Labels should be kept **outside** the rim for legibility. (T)

B. Fill-in-the-Blank (8)

1. Present-arc: **saḷāyatana** → **phassa** → **vedanā**.

2. The **hinge** is **vedanā** → **taṇhā (C2)**.

3. *Phassa* is the meeting of **base**, **object**, and **corresponding consciousness**.

4. Links **3–7** (and **11–12**) are **vipāka-vaṭṭa** (results).

5. *Vedanā* is read as **dukkha-sacca** (to be known), while 1–2 & 8–10 are **samudaya-sacca** (to be abandoned).

6. Diagram rule: **one overlay per plate**; **no** stacked overlays.

7. The **exit** can be shown from **vedanā** (downward cue).

8. Time-band for **Present Effect** = **3–7**; for **Present Cause** = **8–10**.

C. Matching (10)

Match each item (left) to the best description (right).

a) **Saḷāyatana** (5) → ( ) “six doors; present field (vipāka)”
b) **Phassa** (6) → ( ) “meeting of three; brief touch”
c) **Vedanā** (7) → ( ) “feeling tone; **exit** possible here”
d) **Taṇhā** (8) → ( ) “kilesa-round; feed = roll on”
e) **Upādāna** (9) → ( ) “appropriation, tightening the grip”

f) **Bhava** (10) → ( ) “kamma-process ‘manufacturing plant’ ”

g) **Vipāka-vaṭṭa** → ( ) “3–7 & 11–12 = results to receive”

h) **Kilesa-vaṭṭa** → ( ) “avijjā, taṇhā, upādāna — where to work”

i) **Solid arrow** → ( ) “arising (anuloma)”

j) **Dashed arrow** → ( ) “cessation (paṭiloma)”

D. Label-the-Diagram (Present-Arc)

Provide a clean wheel (time arcs on, truths ring off).

Tasks for students:

1. Label **5–7** with Pāli + EN: **saḷāyatana, phassa, vedanā**.

2. Draw a **solid** arc **5→6→7** (arising).

3. Place a **hinge badge** at **7→8** and add a **dashed exit** from **vedanā**.

4. Keep **labels outside** the rim; **no** phassa→taṇhā skip.

E. Short Answer (2)

1. In two or three sentences, explain "**receive vs restrain**" using Layers **2** and **3** and the **7→8** hinge. (Expect: receive vipāka 3–7 as dukkha-sacca; restrain 8–10 as samudaya-sacca; hinge at vedanā→taṇhā.)

2. Why is *phassa* taught "door-wise," and how does that prevent illegal arrows? (Expect: base-object-consciousness triad; keeps 6→7 intact; blocks 6→8 jump.)

F. Scenario Case (1)

"Pop-up ad" (eye/ear door): A flash + *ding* lands; map **saḷāyatana** → **phassa** → **vedanā** and describe exactly how you prevent **taṇhā** from recruiting **upādāna/bhava** in the next 10 seconds. (Score on correct mapping and hinge skill.)

G. Micro-Log (1)

Fields: Door | Touch (1–2 words) | Feeling (P/U/N) | Urge? (y/n) | **No-taṇhā?** (y/n) | Note
Use during "present-arc walks"; it turns doctrine into reflex tracking.

H. Quick Quiz (5)

1. List the three links of the present-arc.

2. Where is the hinge? (Give link numbers.)

3. What does a **dashed** cue mean on our diagrams?

4. Name the round (vaṭṭa) for **vedanā** and for **taṇhā**.

5. State the “function whisper” between **6→7**.

I. Reflection Ticket (1)

Prompt: “Describe one moment today when you **received** a result (3–7) without **feeding** a cause (8–10). Where did you notice the hinge?” (2–4 sentences.)

6) Takeaway Box

Present-arc for daily teaching—focus on the hinge. Receive **vipāka (3–7)** as **dukkha-sacca**, and **restrain 8–10** as **samudaya-sacca**, cutting at **vedanā→taṇhā (C2)**; if the hinge holds, the **exit from vedanā** is available now.

Part 3: Advanced Visual Tools

Chapter 6 Simile Icons & Twenty Aspects Plates

Orientation: Simile Icons & Twenty Aspects Plates

Purpose. Equip teachers and learners with two visual layers that make the Mogok wheel immediately graspable and analytically precise:

1. **Simile Icons.**

- **Cart-wheel set:** *āsava* (fermentations) as the **axle**; *avijjā* (ignorance) as the **hub**; *saṅkhārā* (formations) as the **spokes**; *jarā-maraṇa* (aging-and-death) as the **rim/chain**. The spin of the wheel represents *anuloma* (forward arising). Cessation (*paṭiloma*) is shown by breaking the axle and removing the hub—spokes collapse; rim cannot roll.

- **Seed→Tree set:** Past **seed** (Past Cause) sprouts into **tree** (Present Effect) and bears **fruits/seeds** (Future Effect). This shows how present causes generate future results while classroom practice focuses on the live

present arc (*saḷāyatana → phassa → vedanā*), where the **C2 hinge** (*vedanā ↔ taṇhā*) is guarded.

2. **Twenty Aspects Overlay (4×5).**

- Divide the wheel's four segments into **five aspects each**: **Past Causes (5)**, **Present Effects (5)**, **Present Causes (5)**, **Future Effects (5)**. Use a light radial grid outside the primary labels. This plate supports slow, exact study (Q&A, labeling, matching) while the simile icons support fast recognition in live scenarios.

How to use in class. Start with the **icon legend** to fix intuition (axle–hub–spokes–rim; seed→tree). Then toggle the **Twenty Aspects** grid to zoom into doctrine without clutter. Keep labels outside; arrows never cross text; keep *vaṭṭa* bands and *sacca* bands distinct. Anchor all drills on the present arc with "receive result, restrain cause" cues (*vipāka* received; do not bridge *vedanā → taṇhā*).

2) Diagram Hook — Plates 5.16–5.18

Plate 5.16 — Simile Icon Legend (figure plate)

- **Icon set & mapping**
    - **Axle (āsava)** — vertical shaft through hub; label: “drives the spin.”
    - **Hub (avijjā)** — solid center disc (no ornament).
    - **Spokes (saṅkhārā)** — 12 evenly spaced spokes from hub to rim.
    - **Rim/Chain (jarā-maraṇa)** — outer band with subtle chain-links motif.
    - **Seed → Tree → Fruit/Seed** — Past Cause → Present Effect → Future Effect.
- **Usage rules**
    - Keep primary link labels **outside** the wheel; icons sit on a dedicated inner ring.
    - Do not overlap icons with connection chords; reserve vertical lanes for C1/C2/C3.

- Accessibility: high contrast; icon strokes ≥ 2.5 pt at A4 300 dpi; all icons have short text labels.

- **Caption cues**

  - “Break axle + remove hub → spokes collapse → rim cannot roll (paṭiloma).”

  - “Seed→Tree shows past→present; fruit→seed shows present→future.”

Plate 5.17 — Twenty Aspects Overlay (4×5 grid)

- **Layout**: A light **4×5 radial grid** surrounding the wheel. Column heads = the four segments; row heads = five **aspects** per segment.

- **Column labels**

  - **Past Causes (5)** — five causal aspects (teacher grid).

  - **Present Effects (5)** — *viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā*.

- **Present Causes (5)** — five causal aspects active now (teacher grid).
- **Future Effects (5)** — five resultant aspects projected forward (teacher grid).

- **Design rules**
  - Use thin split lines; avoid new hues; follow Master Color Guide.
  - Keep vaṭṭa and sacca overlays **off** on this plate (legend-only swatches ok).
  - Add a micro-legend: “Twenty Aspects = analytic zoom; do not redraw arrow grammar.”

Plate 5.18 — Sub-Partition Key (legend plate)

- **Purpose**: Show how to sub-divide without cluttering core plates.
- **Keys**

- **Lane A — Anuloma (forward)**: solid slim path markers.
- **Lane B — Paṭiloma (cessation)**: dashed path with chevrons away from C2.
- **Lane C — Vipāka ring**: outboard highlight for 8 resultant items (reference only).
- **Band D — Vaṭṭa overlay**: narrow bands for kilesa/kamma/vipāka (legend swatches only).
- **Band E — Two Truths**: Samudaya-sacca / Dukkha-sacca strip (legend swatches only).

- **Rules**
  - Never place sub-partitions over primary labels; use outside gutters.
  - Arrows never cross text; chords have their own vertical lanes (C1/C2/C3).
  - Export note: keep this plate as a **legend**, not a teaching overlay.

3) Doctrinal Core (Similes ↔ Aspects)

- **Simile mechanics**
    - **Axle (āsava)** + **Hub (avijjā)** power the spin; **Spokes (saṅkhārā)** brace the **Rim (jarā-maraṇa)**. Showing cessation: when **vedanā** does **not** bridge to **taṇhā (C2)**, axle/hub don't engage; spokes lose drive; rim cannot roll.
    - **Seed→Tree** illustrates temporal flow: past seeds → present tree; present actions → future seeds. This underwrites "receive result, restrain cause."
- **Twenty Aspects intent**
    - Provide **five analytic aspects** for each segment to support Q&A, labeling, and cross-checks with vaṭṭa (kilesa/kamma/vipāka) and sacca (Samudaya/Dukkha) without cluttering the core plates.
    - **Present-effect band (3–7)** anchors classroom practice: *viññāṇa* → *nāma-rūpa* → *saḷāyatana* → *phassa* → *vedanā*; keep it framed as **dukkha-sacca** during observation.
- **QA reminders**

- Only **three** connection chords exist: **C1** (*saṅkhāra → viññāṇa*), **C2** (*vedanā → taṇhā*), **C3** (*bhava → jāti*).
- Keep **vipāka set = eight** items on the outboard band; treat **C2** as the live hinge for cessation drills.
- Labels outside; no gradients/3D; arrow lanes must not intersect text.

4) Practice Section — Icon-Based Teaching (with QR stubs)

A. 3-minute classroom demo

1. Point to the **present arc** (*saḷāyatana → phassa → vedanā*). Place the **Seed→Tree** icons on the rim section to show past→present.
2. Drop a **C2 badge** between *vedanā* and *taṇhā*: say out loud, “Feeling → **no-taṇhā**.”
3. Dim the **axle/hub** icons: “When the bridge is not made, the wheel has no drive.”

B. Real-life example (experience-based)

- **Trigger**: Notification tone (ear-door).
- **Map**: *saḷāyatana → phassa → vedanā (pleasant)*.
- **Move**: Label “pleasant,” hold **C2** (don’t go to *taṇhā*). Note absence of **upādāna/bhava** momentum.
- **Check**: “Occurrence-only” phrasing in reflection; no “I/me/mine” narrative.

C. QR animations (production placeholders)

- **IMR-V5-ANIM-0516** — Simile Icon Set (axle/hub/spokes/rim; seed→tree).
- **IMR-V5-ANIM-0517** — Twenty Aspects sweep (4×5 cells highlight in sequence).
- **IMR-V5-ANIM-0518** — Sub-partition lanes toggle (forward vs cessation vs vipāka band).

D. Teacher tips

- Begin with icons for **fast intuition**; switch to the **Twenty Aspects** grid for **slow analysis**.

- Keep the class anchored on the **present arc** and the **C2 hinge**.

Export & layout

- Size: A4 landscape @300 dpi (sRGB PNG); CMYK PDF with 3 mm bleed on request.

- Typography: Times New Roman (body 14 pt; labels ≥12 pt after scaling). *Pāli* in italics.

- Color: Master Color Guide only; high contrast; no gradients/3D; arrows routed outside text.

- QA: Run the project’s Mogok Wheel checklist before export (labels outside, three connections, present-arc intact, lanes clear).

5) Assessment Pack

A. True / False (10)

1. The axle icon represents *āsava* (fermentations) as the drive of the spin. ☐T ☐F

2. The hub stands for *jarā-maraṇa*. ☐T ☐F

3. The spokes correspond to *saṅkhārā* (formations). ☐T ☐F

4. The rim/chain stands for *jarā-maraṇa* (aging-and-death as the consequence band). ☐T ☐F

5. The Present-Effect band (links 3–7) includes **phassa** and **vedanā**. ☐T ☐F

6. C2 is the connection between *saṅkhāra* and *viññāṇa*. ☐T ☐F

7. The Twenty Aspects overlay shows **five** aspects for each of the **four** segments. ☐T ☐F

8. Sub-partitions should be drawn directly on top of primary labels to save space. ☐T ☐F

9. In practice cues, “receive **vipāka**, restrain **kilesa** at C2” is correct. ☐T ☐F

10. Icon stroke weights on the legend plate may be thinner than 1 pt at A4 300 dpi. ☐T ☐F

B. Fill-in (10)

1. Break the _____ (axle; *āsava*) + remove the _____ (hub; *avijjā*) → spokes collapse; rim cannot roll.

2. Present Effect (links 3–7): **viññāṇa** → **_____** → **saḷāyatana** → **_____** → **vedanā**.

3. In the cart-wheel simile, the **spokes** represent _____.

4. The rim/chain corresponds to -.

5. The live hinge **C2** sits between _____ and _____.

6. Twenty Aspects: _____ aspects per segment, _____ segments total.

7. Classroom cue: “Receive _____, restrain _____ at C2.”

8. The outer band highlights the set of _____ results.

9. Sub-partition **Lane B** is reserved for _____ (cessation) flow.

10. Seed→Tree: past _____ → present _____ → future _____.

C. Matching (12)

Match Column A → Column B.

Column A

A1. Axle (icon)

A2. Hub (icon)

A3. Spokes (icon)

A4. Rim/Chain (icon)

A5. Seed (icon)

A6. Tree (icon)

A7. Fruit/Seed (icon)

A8. C1 (connection)

A9. C2 (connection)

A10. C3 (connection)

A11. Present-Effect band

A12. Twenty Aspects grid

Column B

B1. *āsava* (fermentations)

B2. *avijjā* (ignorance)

B3. *saṅkhārā* (formations)

B4. *jarā-maraṇa* (aging-and-death)

B5. Past Cause

B6. Present Effect

B7. Future Effect

B8. *saṅkhāra* → *viññāṇa*

B9. *vedanā* → *taṇhā*

B10. *bhava* → *jāti*

B11. Links **3–7**

B12. 4×5 analytic overlay (five aspects × four segments)

D. Label-the-Diagram (Similes / Aspects)

Provide the clean wheel plate with the icon ring and the 4×5 aspects grid.

Tasks:

1. Label the **axle, hub, spokes, rim/chain** icons correctly (use *Pāli* terms in italics).

2. Circle the **C2** hinge between **vedanā** and **taṇhā**.

3. Shade the five cells of the **Present Effects** column and write the link names in order.

4. Place a seed/tree/fruit icon trio along the rim to mark **past→present→future**.

5. In the margin, write the cue: “Receive **vipāka**, restrain **kilesa** at C2.”

E. Short Answer (3)

1. Explain how the cart-wheel simile models both arising (*anuloma*) and cessation (*paṭiloma*) in the Mogok method.

2. Why is the Twenty Aspects overlay kept on a separate plate from *vaṭṭa* and *sacca* overlays? Discuss clarity and cognitive load.

3. Describe the **present-arc** and why labeling it as **dukkha-sacca** helps avoid self-view in classroom practice.

F. Scenario Case (1)

Case: You smell fresh snacks while fasting. Map the sequence from **saḷāyatana** to **vedanā**, mark the **C2** hinge, and write two lines showing how you prevent the bridge to **taṇhā**. Note the absence of **upādāna/bhava** momentum.

G. Micro-Log (1)

Log three **C2 catches** in 24 hours.

- Time & door (eye/ear/nose/tongue/body/mind): ____

- Feeling tone (pleasant/neutral/unpleasant): ____
- C2 intercept (Yes/No): ____
- Outcome (no upādāna / reduced momentum): ____
- One “occurrence-only” note (no I/me/mine): ____

H. Quick Quiz (5)

1. Which icon marks the **live hinge** today? a) C1 b) **C2** c) C3 d) Rim
2. Links in the Present-Effect band start with: a) *avijjā* b) **viññāṇa** c) *taṇhā* d) *bhava*
3. The rim/chain icon corresponds to: a) *avijjā* b) *saṅkhārā* c) **jarā**-**maraṇa** d) *āsava*
4. The Twenty Aspects grid totals how many cells? a) 12 b) 16 c) **20** d) 24

5. “Receive result, restrain cause” means: a) Push vipāka away b) **Allow vipāka; don’t feed kilesa at C2** c) Add new kamma d) Color the vaṭṭa bands

I. Reflection Ticket (1)

Where did the wheel almost “catch” today? Which **icon** (axle/hub/spokes/rim, seed→tree, or C2 badge) helped you notice and release? One or two sentences, occurrence-only language.

Answer Key (teacher)

- **T/F:** 1 T, 2 F, 3 T, 4 T, 5 T, 6 F, 7 T, 8 F, 9 T, 10 F.

- **Fill-in:** (1) axle/āsava; hub/avijjā. (2) nāma-rūpa; phassa. (3) saṅkhārā. (4) jarā-maraṇa. (5) vedanā; taṇhā. (6) five; four. (7) vipāka; kilesa. (8) vipāka. (9) paṭiloma. (10) seed; tree; fruits/seeds.

- **Matching:** A1→B1, A2→B2, A3→B3, A4→B4, A5→B5, A6→B6, A7→B7, A8→B8, A9→B9, A10→B10, A11→B11, A12→B12.

6) Takeaway Box

Icons engage—use similes for vivid lessons; use the Twenty Aspects overlay for precise analysis. Keep all practice on the present arc and guard C2 (*vedanā* → *no-taṇhā*).

Part 3: Advanced Visual Tools

Chapter 7 QR Sets & Guided Drill Plates

1) Orientation — QR-Linked Demos & Drill-Specific Plates

Purpose. Turn the Mogok wheel into an interactive classroom system: quick-scan QR demos for learners + clean, drill-ready overlays for teachers. Demos guide the present-arc (*saḷāyatana* → *phassa* → *vedanā*) and protect the C2 hinge (*vedanā* → *taṇhā*) with concise, repeatable cues. All visuals keep labels outside, lanes clear, arrows never crossing text.

Outcomes.

- **Instant access to animations, audio counts, and step-timed drills via QR.**
- **Consistent classroom language: "Receive vipāka, restrain kilesa at C2; occurrence-only notes."**

- **One-overlay-at-a-time teaching; zero clutter; strong spacing and contrast.**

2) Diagram Hook — Plates 5.19–5.21

Plate 5.19 — QR Demo Legend (figure plate)

What the marks mean

- **QR–PL: links to a plate walkthrough (silent + captions).**
- **QR–ANIM: short animation (e.g., present-arc sweep; paṭiloma cut).**
- **QR–AUD: audio metronome & guidance (count-in, label prompts).**
- **QR–DRILL: guided practice (timed steps + check prompts).**

Placement rules

- **Put QR outside the wheel, bottom-right margin; size ≥ 18 mm at A4.**

- **Include 8-char ID beneath (e.g., IMR-V5-PL-0519). Provide alt-text.**

- **Keep contrast high; do not overlap any arrow/label.**

Legend panel

- **Key icons: play ▶, loop ⟲, mute 🔇, captions Ⓒ.**

- **Safety cues: “Occurrence-only language,” “One overlay at a time,” “C2 lane clear.”**

Linked set (examples)

- **QR–PL-0519 (Plate tour)**

- **QR–ANIM-0519A (present-arc highlight)**

- **QR–AUD-0519B (30-60-90 count)**

- **QR–DRILL-0519C (3-step intercept)**

Plate 5.20 — Guided Drill Overlay (teaching plate)

Overlay elements

- **Present-arc band: *saḷāyatana* → *phassa* → *vedanā* (clean lane).**

- **C2 badge at *vedanā* ↔ *taṇhā* with "PRIMARY CUT" call-out.**

- **Assist rays (Path factors): small chips near C2 (e.g., *sati, samādhi, paññā*) as OPTIONAL hints; keep minimal.**

- **Three-breath markers: ▢ ▢ ▢ beneath C2 lane for timing.**

Timed drill (on-plate caption)

1. **Notice door + contact (6–8 s).**

2. **Name feeling tone (pleasant/neutral/unpleasant) (6–8 s).**

3. **Hold: "Feeling → no-taṇhā" across three breaths (≈30–40 s).**

4. **Check: no *upādāna/bhava* momentum; "occurrence-only" note (10 s).**

Linked set

- **QR–DRILL-0520 (full guided session)**

- **QR–AUD-0520A (breath count & prompts)**

- **QR–ANIM-0520B (C2 intercept visual)**

Plate 5.21 — Full Atlas Index (index plate)

Purpose. One scan lists all plates & demos in Part 3 (Chs. 6–7). Use as the teacher's home screen.

Index groups

- **Clean & Legends: 5.1–5.9**
- **Connections & Exit Path: 5.10–5.12**
- **Present-Arc & Scenario: 5.13–5.15**
- **Simile & Twenty Aspects: 5.16–5.18**
- **QR & Guided Drills: 5.19–5.21**

Row format

Plate No. — Title — QR-PL — QR-ANIM — QR-AUD — QR-DRILL

Examples

5.19 QR Demo Legend — PL-0519 — ANIM-0519A — AUD-0519B — DRILL-0519C

5.20 Guided Drill Overlay — PL-0520 — ANIM-0520B — AUD-0520A — DRILL-0520

5.21 Full Atlas Index — PL-0521 — — — —

Accessibility

- **Every QR gets alt-text and short caption (8–12 words).**
- **Provide an offline short URL under each QR; keep font ≥ 12 pt.**

3) Doctrinal Core — Interactive Teaching Logic

- **Live edge = present-arc; treat as dukkha-sacca during observation.**
- **Primary hinge = C2 (vedanā → taṇhā); drills train "no-bridge."**
- **Verification = dependent cessation markers: absence of *upādāna/bhava* momentum, calm rebound, and occurrence-only journaling.**

- **Integrity rules: one overlay at a time; three connections only (C1, C2, C3); labels outside; no gradients/3D; lanes never cross text.**

4) Practice Section — QR-Guided Sessions & Group Tips

Solo (5-minute micro-session)

1. **Scan QR–DRILL-0520; follow 3-breath intercept.**
2. **Log a one-line "occurrence-only" note.**
3. **Optional: replay QR–ANIM-0520B to visualize the held cut.**

Pairs (7–10 min)

- **A = observer/timer; B = practitioner. Swap after one round. Use QR–AUD-0520A for counts.**

Group (10–12 min)

- **Leader projects Plate 5.20; everyone scans QR–DRILL-0520.**

- **Call-and-response: Leader "Feeling…," group "no-taṇhā."**

- **End with two quick shares (occurrence-only).**

Troubleshooting tips

- **If agitation: shorten step-2 naming; lengthen step-3 hold.**

- **If dullness: add small posture cue (lift chest), keep breaths crisp.**

- **If storying: return to sensation label; drop pronouns.**

5) Assessment Pack

A. True / False (8)

1. **QR marks should sit inside the wheel for faster scanning. ☐T ☐F**

2. **The present-arc drill always names feeling tone before holding C2. ☐T ☐F**

3. **C2 connects *saṅkhāra* → *viññāṇa*. ☐T ☐F**

4. **One overlay at a time prevents cognitive overload. ☐T ☐F**

5. **“Occurrence-only” notes reduce self-view. ☐T ☐F**

6. **Guided drills aim to verify non-arising downstream. ☐T ☐F**

7. **Assist rays (path factors) are mandatory decorations on all plates. ☐T ☐F**

8. **Audio counts can support the three-breath hold at C2. ☐T ☐F**

B. Fill-in (8)

1. **Present-arc: saḷāyatana → _____ → _____.**

2. **Primary hinge (badge): _____ → _____.**

3. **Caption cue: “Receive _____, restrain _____ at C2.”**

4. **Three connections: C1 = _____ → _____; C2 = _____ → _____; C3 = _____ → _____.**

5. **The QR types include PL, ANIM, AUD, and _____.**

6. **Plate 5.20 adds three-breath _____ under the C2 lane.**

7. **Verification looks for no _____ / _____ momentum.**

8. **Notes should be written in _____-only language.**

C. Matching (10)

Match Column A → Column B.

Column A

A1. QR–PL

A2. QR–ANIM

A3. QR–AUD

A4. QR–DRILL

A5. Present-arc

A6. C2 badge

A7. Assist rays

A8. One-overlay rule

A9. Three-breath markers

A10. Full Atlas Index

Column B

B1. Plate walkthrough

B2. Visual sweep / highlight

B3. Count-in & prompts

B4. Timed practice steps

B5. *saḷāyatana* → *phassa* → *vedanā*

B6. *vedanā* → *taṇhā*

B7. Optional path-factor chips

B8. Prevents clutter & confusion

B9. Hold window at the hinge

B10. Directory of all QR links

D. Label-the-Diagram (QR / Drills)

- **Mark the QR outside bottom-right; write the correct 8-char ID.**
- **Circle the present-arc lane and the C2 badge.**
- **Place the three-breath markers beneath C2.**
- **Add the caption: "Feeling → no-taṇhā (occurrence-only)."**

E. Short Answer (2)

1. **Explain why audio counts help stabilize the C2 hold during group drills.**

2. **How does a Full Atlas Index plate improve classroom flow and reduce load on the teacher?**

F. Scenario Case (1)

Case: In a meeting, praise triggers a warm surge. Using Plate 5.20, map the present-arc, mark C2, script your three-breath hold, and note the check for non-arising downstream.

G. Micro-Log (1)

24-hour QR log — record two scans: time, QR ID, door, feeling tone, C2 (Y/N), rebound notes (occurrence-only).

H. Quick Quiz (5)

1. **Which QR type launches a timed practice? a) PL b) ANIM c) DRILL d) AUD**

2. **The present-arc ends at: a) *phassa* b) vedanā c) *taṇhā* d) *bhava***

3. **The C2 cut prevents: a) *upādāna/bhava* momentum b) *nāma-rūpa* c) *saḷāyatana* d) QR placement**

4. **Three-breath markers belong: a) on the hub b) under C2 lane c) over labels d) left margin**

5. **One-overlay rule means: a) stack all overlays b) show only one layer at a time c) hide labels d) enlarge the hub**

I. Reflection Ticket (1)

"Which QR helped most today? What did you notice at C2?" (one or two sentences; occurrence-only language).

Answer Key (teacher)

- **T/F: 1 F, 2 T, 3 F, 4 T, 5 T, 6 T, 7 F, 8 T.**

- **Fill-in: (1) phassa; vedanā. (2) vedanā; taṇhā. (3) vipāka; kilesa. (4) saṅkhāra→viññāṇa; vedanā→taṇhā; bhava→jāti. (5) DRILL. (6) markers. (7) upādāna / bhava. (8) occurrence.**

- **Matching: A1→B1, A2→B2, A3→B3, A4→B4, A5→B5, A6→B6, A7→B7, A8→B8, A9→B9, A10→B10.**

6) Takeaway Box

QR connects—use demos to scaffold vivid, consistent classroom drills. Keep practice on the present-arc and guard C2 (*vedanā* → *no-taṇhā*).

Production Notes

- **Size: A4 landscape @300 dpi (sRGB PNG); CMYK PDF with 3 mm bleed on request.**
- **Typography: Times New Roman 14 pt baseline; *Pāli* in italics; ≥12 pt after scaling.**
- **Color: Master palette only; high contrast; no gradients/3D.**
- **Layout: Labels outside; arrow lanes clear; one overlay per plate.**
- **Accessibility: Alt-text for all QRs; offline short URLs under codes; captions on animations.**

- **QA: Run wheel checklist (three connections only; present-arc intact; lanes clean).**

Print-Ready Figure Specs — Plates 5.19–5.21

Global Canvas & Layout (applies to all three plates)

- **Canvas: A4 landscape 297×210 mm @ 300 dpi ⇒ 3508×2480 px (sRGB).**
- **Bleed (PDF only): 3 mm all sides. Trim-safe area: keep all text/QR within 20 mm (≈ 236 px) from edges.**
- **Header: one layer only — left "The Office of Siridantamahapalaka", centered logo (≥130 px), right "Card [number] • [title]". Height ≈ 120–140 px.**
- **Footer: one layer only — left website, center "IMR Program", right "Created By Sao Dhammasami". Height ≈ 110–130 px; vertical offset ≈ 8% from bottom.**
- **Wheel (when present): center at canvas center (≈ 1754×1240 px). Ø = 1800 px (Ch. 7 Plate 5.20); spacing: 24–40 px inner padding, 18–24 px inter-section gaps.**

- **Typography: Times New Roman; body 14 pt (≥ 12 pt after scaling); titles 20–24 pt; *Pāli* in italics.**
- **Lines: primary arrows 4 px; lanes 3 px; icon strokes 2–2.5 px minimum.**
- **Color: Master Color Guide only; high contrast; no gradients/3D.**
- **Arrow/Lane rule: arrows never cross text; one overlay at a time; labels outside.**
- **Exports: sRGB PNG and JPEG (quality ≥ 92); CMYK PDF with metadata on request (Title: "Card [] – IMR Program"; Author: "Ven. Sao Dhammasami").**

QR System (all plates)

- **QR physical size: 18 mm square minimum (≈ 213 px @300 dpi). Use 216 px for even pixels.**
- **Quiet zone: ≥ 4 modules clear; no frames overlapping.**
- **Placement: outside wheel in bottom-right margin; align to footer grid; do not overlap any labels or lanes.**

- **Captioning: 8-char ID below code (10–12 pt), plus alt-text (8–12 words).**
- **ID schema: `IMR-V5-[TYPE]-[NNNN][variant]`**
    - **TYPE ∈ {PL, ANIM, AUD, DRILL}.**
    - **NNNN = four-digit plate ref (e.g., 0519, 0520, 0521).**
    - **variant = optional letter (A, B, C …).**
- **Short URL: provide an offline short URL under each QR; font ≥ 12 pt.**

Plate 5.19 — QR Demo Legend (figure plate)

Layout

- **Two-column grid: left = legend blocks; right = example QR stack. Column gutter 40 px.**

- **Title bar: “QR Demo Legend” (24 pt). Subtitle line (14 pt): “How to read and place QR marks.”**

Legend blocks (left column)

1. **QR–PL — Plate walkthrough (silent + captions).**

2. **QR–ANIM — Visual sweep (present-arc / paṭiloma cut).**

3. **QR–AUD — Count-in & prompts (30-60-90s; three-breath tempo).**

4. **QR–DRILL — Timed steps with checks (solo/pairs/group variants).**

Example QR stack (right column)

- **QR–PL: IMR-V5-PL-0519 — *Alt*: “Plate tour with captions.”**
- **QR–ANIM: IMR-V5-ANIM-0519A — *Alt*: “Present-arc highlight loop.”**
- **QR–AUD: IMR-V5-AUD-0519B — *Alt*: “Metronome and prompts.”**
- **QR–DRILL: IMR-V5-DRILL-0519C — *Alt*: “Three-step intercept drill.”**

Caption panel (bottom)

- **Bullets (12–13 pt): “Occurrence-only language” • “One overlay at a time” • “C2 lane clear”.**

Preflight for 5.19

- **QR size ≥ 18 mm; IDs legible ≥ 12 pt.**
- **Alt-text present; short URL present.**

- **No overlay lanes on this plate.**

Plate 5.20 — Guided Drill Overlay (teaching plate)

Wheel & lanes

- **Wheel Ø 1800 px, centered.**
- **Present-arc lane (*saḷāyatana* → *phassa* → *vedanā*): band width 80–100 px; solid path.**
- **C2 badge at *vedanā* ↔ *taṇhā*: circular chip 120–140 px, stroke 3–4 px, label "PRIMARY CUT".**
- **Three-breath markers: three squares 42×42 px spaced 18 px; aligned beneath C2 lane.**
- **Assist rays (optional): small chips near C2 (e.g., *sati, samādhi, paññā*); chip size 90–110 px.**

On-plate caption (right panel)

1. **Notice door + contact (6–8 s).**

2. **Name feeling tone (pleasant/neutral/unpleasant) (6–8 s).**

3. **Hold: "Feeling → no-taṇhā" across three breaths (≈30–40 s).**

4. **Check: no *upādāna/bhava* momentum; occurrence-only note (10 s).**

QR block (lower-right)

- **IMR-V5-DRILL-0520 — *Alt*: "Full guided session."**

- **IMR-V5-AUD-0520A — *Alt*: "Three-breath count prompts."**

- **IMR-V5-ANIM-0520B — *Alt*: "C2 intercept animation."**

Preflight for 5.20

- **Arrow lanes clear; only one overlay active.**

- **Badge text ≥ 12 pt; markers aligned; assist chips optional.**

- **QR size/IDs/alt-text/short URLs present.**

Plate 5.21 — Full Atlas Index (index plate)

Purpose: one scan lists all plates, grouped, with quick-launch QRs.

Grid

- **5 groups (rows): Clean & Legends (5.1–5.9); Connections & Exit (5.10–5.12); Present-Arc & Scenario (5.13–5.15); Simile & Twenty Aspects (5.16–5.18); QR & Drills (5.19–5.21).**

- **Columns: Plate No. (120 px) • Title (flex) • PL (216 px) • ANIM (216 px) • AUD (216 px) • DRILL (216 px). Row height ≥ 180 px.**

Populate (examples)

- **5.19 QR Demo Legend — PL-0519 | ANIM-0519A | AUD-0519B | DRILL-0519C**
- **5.20 Guided Drill Overlay — PL-0520 | ANIM-0520B | AUD-0520A | DRILL-0520**
- **5.21 Full Atlas Index — PL-0521 | — | — | —**

Captions (under each QR)

- **PL: “Plate tour with captions.”**
- **ANIM: “Highlight loop.”**
- **AUD: “Count & prompts.”**
- **DRILL: “Timed practice.”**

Preflight for 5.21

- **All IDs unique, 8-char visible; alt-text provided.**
- **Column widths respected; no crowding; min 12 pt type.**
- **Short URLs present; scanning test at 60% zoom passes.**

Final QA Checklist (Plates 5.19–5.21)

1. **A4 landscape 300 dpi; bleed/safe zones respected.**
2. **Single header/footer layers present and correct.**
3. **Fonts Times New Roman; *Pāli* italicized; sizes ≥ 12 pt after scaling.**
4. **Master Color Guide only; high contrast; no gradients/3D.**
5. **Arrows never cross text; one overlay active per plate.**

6. **Three connections rule observed (C1/C2/C3 lanes intact).**

7. **QR size ≥ 18 mm; quiet zone clean; IDs + alt-text + short URLs present.**

8. **Wheel Ø and element sizes match specs; present-arc lane width correct.**

9. **C2 badge legible ("PRIMARY CUT"); three-breath markers aligned.**

10. **Index grid legible; row/column sizes respect min widths.**

11. **Exports: PNG + JPEG (≥92); CMYK PDF w/ 3 mm bleed + metadata (on request).**

12. **Final scan at 120%: no clipping, no overlap, no orphaned label.**

Glossary Update

Anuloma **(arising current): forward sequence of conditions; see *paṭiloma*.**

Avijjā **(ignorance): root in the hub; kilesa-vaṭṭa.**

Bhava **(becoming): mode of being; distinguished as *kamma-bhava* (manufacture) vs *upapatti-bhava* (existence-mode).**

Dukkha-sacca **(truth of suffering): results to be known (vipāka: 3–7, 11–12).**

Jāti **(birth): future result; "harvest" with *jarā-maraṇa*.**

Kāla **(periods): Past (1–2), Present (3–10), Future (11–12); maps function.**

Kamma **(action): doing round (*kamma-vaṭṭa*); pairs with kilesa to produce results.**

Khandha **(aggregates): fivefold burden where results are experienced.**

Kilesa **(defilement): greed, hate, delusion—the driving round.**

Nāma-rūpa **(mind-matter): present result in Layer 2.**

Nibbāna-dhātu **(unconditioned element): realized at path & fruition.**

Nirodha **(cessation): peace, non-arising, signless (Visuddhimagga).**

Paṭicca-samuppāda **(dependent origination): the twelve-link conditional wheel (see *vaṭṭa*, *kāla*).**

Paṭiloma **(reverse current): cessation flow; used for exit teaching.**

Phassa **(contact): strike at the six bases; present result.**

Sacca **(truth): inner ring—Samudaya on causes (1–2, 8–10), Dukkha on results (3–7, 11–12).**

Saḷāyatana **(six bases): present result; the doors of experience.**

Saṅkhāra **(formations): causal fabrications; kamma-vaṭṭa.**

***Taṇhā* (craving): present cause; hinge from *vedanā*.**

***Upādāna* (clinging): owning/appropriating; present cause.**

***Vedanā* (feeling): present result; C2 primary cut to prevent craving.**

***Viññāṇa* (consciousness): present result; lights up an object.**

***Vipāka* (result): the experienced effects; do not meddle, know.**

***Vaṭṭa* (round): three rounds—kilesa, kamma, vipāka; exact membership taught.**

***Vivaṭṭa* (unwinding): reversal/unrolling of the round; see *paṭiloma*.**

Index (by Plate / Overlay / Icon / QR)

Plates (selection; see also 5.21 “Full Atlas Index”)

- **5.1 Full Wheel (clean) — p. 66**
- **5.2 Hub Detail — p. 67**
- **5.3 Rim with Twelve Links — p. 68**

- **5.4 Ring Anatomy Legend — p. 89**
- **5.5 Four Periods Legend — p. 91**
- **5.6 Color Key (figure form) — p. 92**
- **5.7 Vaṭṭa Overlay Legend — (see QR-V5-03; plate cross-ref)**
- **5.10 Three Connections Legend — p. 149**
- **5.11 Exit Path Overlay — p. 151**
- **5.12 C2 Primary Cut Detail — pp. 150–151 (context)**
- **5.13 Present-Arc Legend — p. 172**
- **5.14 Scenario Example Overlay — p. 173**

- **5.15 Mindful Gap Detail (7→8) — p. 173**
- **5.20 Guided Drill Overlay — pp. 204–205**
- **5.21 Full Atlas Index — pp. 205–206, 224 (specs)**

Overlays

- **Two Truths ring — see 5.4; also cross-ref Fig. “Two Truths Inner Ring” (teacher set).**
- **Four Periods bands — see 5.5; used to place C-bridges correctly.**
- **Vaṭṭa wedges — 5.7; QR-V5-03 notes (pp. 59–60).**
- **Three Connections (C1/C2/C3) — 5.10; teacher prompt & rules (pp. 147–150).**
- **Exit Path (down from vedanā) — 5.11; caption chip (p. 151).**

- **Present-Arc + Mindful Gap — 5.13–5.15; practice pages 175–179.**

Icons (Simile Set)

- **Axis (āsavas); Hub (avijjā); Spokes (saṅkhāra); Rim/Chain (jarā-maraṇa) — mechanical mapping for fast recall.**

- **C-Legend (left gutter chips) — placement & stroke rules.**

QR (selected starters; full list pp. 59–61)

- **QR-V5-01 (Quick Tour: 5.1–5.3) — p. 59**

- **QR-V5-02 (Rings & Periods: 5.4–5.6) — p. 59**

- **QR-V5-03 (Three Vaṭṭa: 5.7) — p. 59**

- **QR-V5-04 (Connections: 5.10) — p. 59**

- **QR-V5-05 (Hinge Drill: 5.13, 5.15) — p. 59**
- **QR-V5-06 (Exit Path: 5.11) — p. 59–60**
- **QR-V5-07 (Forward/Reverse: 5.1, 5.12) — p. 60**
- **QR-V5-08 (Worked Scenario: 5.14) — p. 60**

Bibliography Update (visual pedagogy & PDF sources)

- **Explanation of the Paṭicca-samuppāda Wheel Diagram (1). Similes, ring/overlay grammar, connections and exit arrow (PDF). Source for icon mapping and overlay semantics.**
- **Breaking the Wheel: A Practical Handbook on Dependent Origination (IMR Program). Classroom rules, QA, build-order, illegal arrows, and teacher flow (PDF).**
- **Volume V Table of Contents. Official plate pagination, QR sets, overlay scope/placement notes (PDF).**

- **Teacher Figures & Index Plates (5.20–5.21). Drill overlay elements, QR linkage schema for plate/gallery access (PDF).**

Credits

Plate design & copy: Bhikkhu Indasoma Siridantamahapalaka (IMR Program).

QR & media set-up: IMR Visual Aid Team — plate tours (PL), animations (ANIM), audio prompts (AUD), drills (DRILL), with alt-text and short URLs per spec.

Diagram QA & pedagogy: Build-order, no stacking, labels-outside rules drawn from classroom SOPs and teacher notes.

Plate Legend (comprehensive reprint for overlays & icons)

- **Base wheel. Twelve nidānas with labels outside; hub clean. Four periods (①–④) as thin outer arcs: Past Cause / Present Result / Present Cause / Future Result.**

- **Two truths ring. Thin inner band: Samudaya on causes (①+③), Dukkha on results (②+④).**

- **Three connections (sandhi). Dashed short chords only: C1 saṅkhāra↔viññāṇa (①→②), C2 vedanā↔taṇhā (②→③, PRIMARY CUT), C3 bhava↔jāti (③→④). Show a left-gutter legend "C1/C2/C3"; teach by periods.**

- **Exit path. Single downward arrow from vedanā (6 o'clock) with student caption "vedanā-nirodha → taṇhā-nirodha." Do not co-display other overlays on this plate.**

- **Vaṭṭa overlay. Wedge fills only: Kilesa {1, 8, 9}, Kamma {2, 10}, Vipāka {3–7, 11, 12}. Keep separate from rings and from connections.**

- **Present-arc & mindful gap. Saḷāyatana→phassa→vedanā lane; add C2 badge, optional assist-rays, and three-breath markers on drill plates only.**

- **Icon similes (quick memory). Axis=āsavas; Hub=avijjā; Spokes=saṅkhāra; Rim/Chain=jarā-maraṇa. "Break axle + remove hub → spokes fail → rim falls" (paṭiloma).**

- **Board/print QA. One overlay per plate; labels outside; arrow lanes clear; show build order (clean → rings/periods → C-bridges → exit → present-arc).**

Note on pagination gaps: Plates 5.16–5.18 (“Simile Icon Legend,” “Twenty Aspects,” etc.) are listed in the Volume V plan; insert their final page numbers when those plates are locked in Part 3. Cross-link them in 5.21 once export.

Figure Plan v1 (Volume V-Specific)

Expands core set with teacher tools: A4 landscape, PNG @300 dpi (sRGB); CMYK PDF with 3 mm bleed. One overlay per plate; hub clean; rim labels outside; solid arrows for anuloma, dashed chevrons for paṭiloma; exit path from vedanā (6 o'clock downward). Four periods: Past Cause (1–2) → Present Effect (3–7) → Present Cause (8–10) → Future Effect (11–12). Three connections: C1 thin (saṅkhāra→viññāṇa), C2 bold/primary (vedanā→taṇhā), C3 medium (bhava→jāti). Present-arc sentence on rim: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.

Volume V-Specific (adds to core set):

32. Clean Plate Set: Full wheel, hub, rim without overlays.
33. Ring Legend Plate: 5 rings with radius details, color key.
34. Period Legend Plate: 4 kāla bands, receive/restrain cues.
35. Vaṭṭa Legend Plate: 3 rounds with color separation.
36. Two Truths Legend Plate: Bands for truths.
37. Connections Legend Plate: Chords with C2 primary.

38. Exit Path Legend Plate: Downward arrow details.
39. Present-Arc Legend Plate: Rim sentence and hinge gap.
40. Simile Icon Set: Icons for each simile (e.g., cart-wheel).
41. Twenty Aspects Plate: Sub-divided wedges.
42. QR Demo Plate: QR codes with linked descriptions.
43. Guided Drill Plate: Overlay with drill steps.

Total: 43 plates, with QR links for classroom use.

3 Canonical Plates (Descriptions for Production)

1. Clean Plate Set: Circular diagram, hub clean, rim with 12 links labeled outside (1. Avijjā to 12. Jarā-maraṇa). No overlays/arrows. Legend: "Basic clean plates for teaching—build from here." Accessibility: high contrast, large fonts.

2. Ring & Period Legends: Base full wheel; add legend sidebar with 5 rings (radii ~1" to ~5") and 4 period bands (colors orange/green/purple/blue). Present-arc sentence on rim. Legend: "Legends for clarity—rings/periods guide lessons." Cue "receive vs restrain" in captions.

3. QR Demo Plate: Base full wheel; add QR codes for demos (e.g., C2 cut, exit path). Legend: "QR set for interactive teaching—scan for guided drills." Accessibility: scannable codes, senior-friendly spacing.

Assessment Template v1 (Volume V)

Reusable per chapter; mix 8–10 items from bank, visual-heavy. Rubrics: 0–4 scale (0=no grasp, 4=insightful); remediation cues keyed to figures. Auto-keys: correct answers bolded.

Chapter X Assessment Pack

T/F (6–10): Mark T or F; correct to remediation plate if F.
1. Overlays can be mixed on one plate. F (One per plate; remediation: Plate 5.1).
2. Hub is labeled in clean plates. F (Hub clean; remediation: Plate 5.1).

Fill-in-the-Blank (6–10): Complete; key terms from glossary.
1. Primary legend for periods includes receive vs restrain.
2. QR set links to demos and drills.

Matching (8–12): Match plate to function/overlay.

1. Plate 5.1 — clean wheel / no overlays.
2. Plate 5.4 — ring legend / 5 rings.

Label-the-Diagram (1 Plate): Label rings, periods; add legend notes (remediation: Plate 5.2 if <80%).

Short Answer (2–3): 3–5 sentences; rubric: 4=uses visual language.

1. How do legends aid teaching? (Legends clarify overlays, provide cues like receive/restrain, ensure consistency.)

Scenario Case (1): Classroom scenario—choose overlay, explain use. Rubric: 4=keys to one-per-plate rule.

Micro-Practice Log (1): Record 3 entries: plate use, demo insight, teaching latency. KPI: insight depth (remediation: QR drill).

Quick Quiz (5-min, 5 MCQs): Tied to chapter figure; e.g., "Ring count: a) 3 b) 5 c) 4 d) 12."

Reflection Ticket (1-min): "What plate will you use first in class?" Rubric: 4=applies clean-to-overlay sequence.

Teacher Rubric & Keys: Anchors: 0=misidentifies, 2=partial grasp, 4=insightful application. Remediation: low scores → back to specific plate (e.g., <2 on legends → Plate 5.2). Auto-keys provided above in book.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

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